



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



Geo Duffield
1872

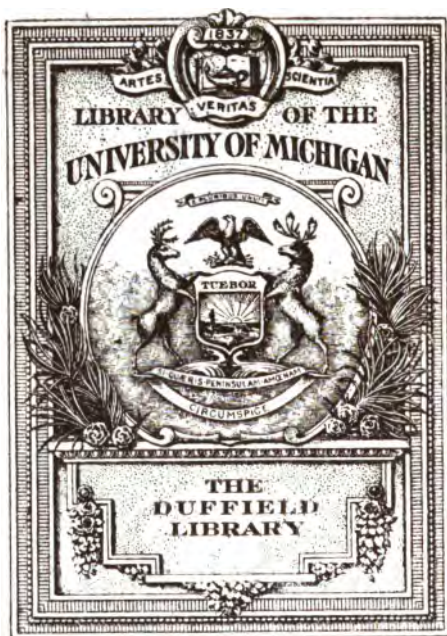
Section
1st

**Tappan Presbyterian Association
LIBRARY.**

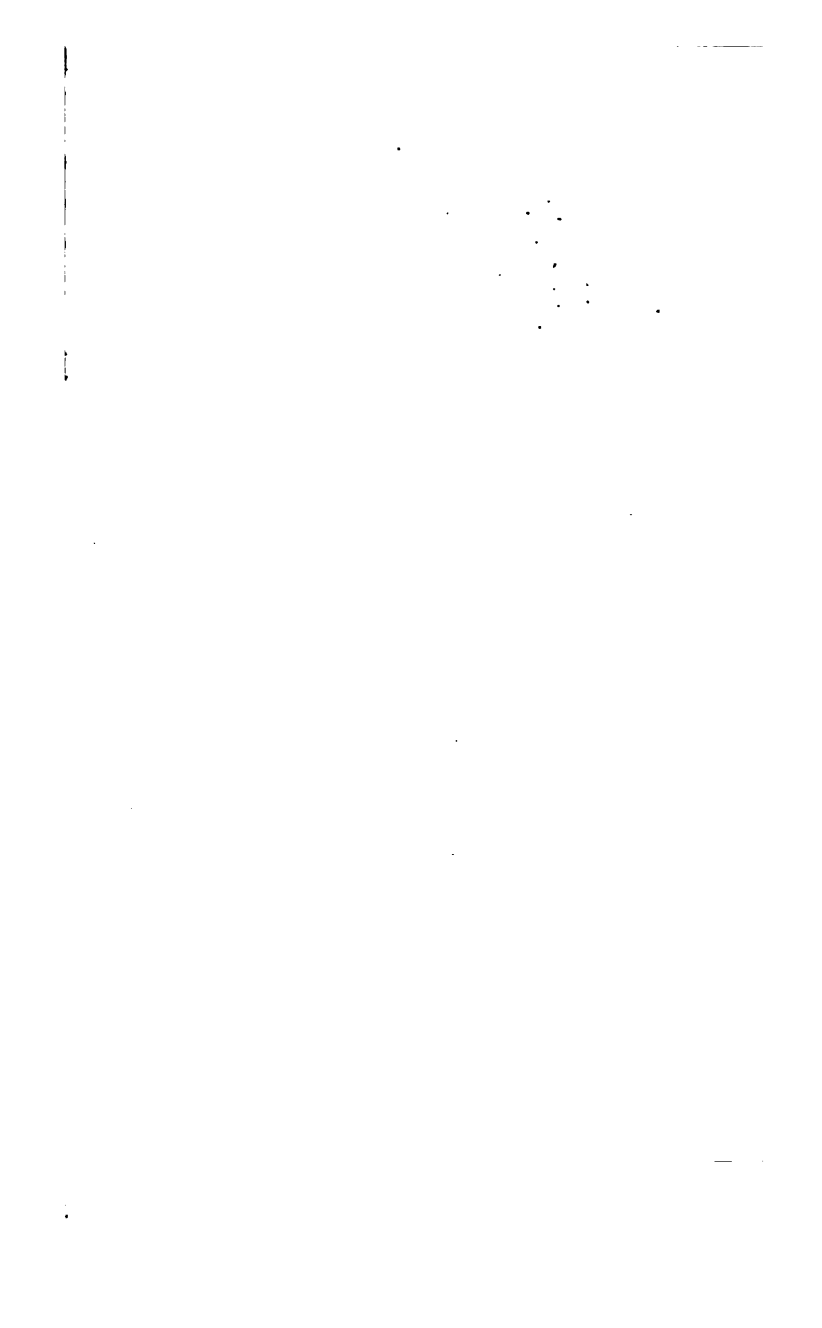
Presented by **HON. D. BETHUNE DUFFIELD.**

From Library of Rev. Geo. Duffield, D.D.

DS
117
R711



THE GIFT OF
THE TAPPAN PRESBY-
TERIAN ASSOCIATION





THE
BIBLICAL CABINET;
OR
HERMENEUTICAL, EXEGETICAL,
AND
PHILOLOGICAL LIBRARY.

VOL. XLIII.

RÖHR'S HISTORICO-GEOGRAPHICAL ACCOUNT OF PALESTINE.
RESEARCHES IN PALESTINE, BY REV. MESSRS SMITH AND WOLCOTT,
EDITED BY EDWARD ROBINSON, D. D.

EDINBURGH:
THOMAS CLARK, 38 GEORGE STREET;
HAMILTON, ADAMS & CO. LONDON; W. CURRY, JUN. & CO.
DUBLIN; WILEY & PUTNAM, NEW YORK.
MDCCCXLIII.

2



B. 9.

A
HISTORICO-GEOGRAPHICAL ACCOUNT
OF
PALESTINE

IN THE TIME OF CHRIST :

OR,
THE BIBLE STUDENT'S HELP
TO
A THOROUGH KNOWLEDGE OF SCRIPTURE.

BY
D. JOHN FREDERICK RÖHR,
CHAPLAIN IN CHIEF TO THE ARCHDUKE OF WEIMAR, MEMBER
OF THE HIGH CONSISTORY, AND COMPANION OF THE
ORDER OF THE WHITE FLEUR.

TRANSLATED, WITH NOTES AND CORRECTIONS, FROM THE GERMAN,

BY
THE REV. DAVID ESDAILE,
MINISTER OF RESCOTIE.

EDINBURGH :
THOMAS CLARK, 38 GEORGE STREET.

MDCCCXLIII.

EDINBURGH: PRINTED BY MACPHERSON & SYME,
31 EAST ROSE LANE.

Gift
Tappan Presb. Ass. (v)
3-28-1932

INDEX.

- 11-18-35 H.C. 74.
- Abarim, 30.
Abba, 91.
Abraham, 10, 11.
Academies of the Jews, 181.
Aceldama, 144.
Admah, 54.
Adrian, 180.
Adullam, 44.
Adumim, 150.
Ælia Capitolina, 131.
Ænon, 47.
Affghan, Jews, Note A, 193.
Agriculture, Jewish, 62.
Agricultural implements, Jewish, 64.
Ai, 13.
Akko, 108.
Akra, Mount, 132.
Akrabatene, 118.
Albinus, 176.
Alexander the Great, 23.
Amalekites, 12.
Amatha, Baths of, 57.
Ambivius, 25.
Ammonites, 12.
Amorites, 12.
Anti-Lebanon, 30.
Antiochus Epiphanes, 23.
Antipater, 24.
Antipatris, 125.
Antonia, Tower of, 133, 176.
Antonius Claudius Felix, 175, 176.
Anuat, village of, 128.
Aramean language, 91, 206, Note O.
Archelaus, 24.
Archons, 181.
Arimathea, 129.
Aristobulus I., 24.
Aristobulus II., 24.
Arnon, the, 47.
Ascalon, 37.
Asher, Tribe of, 15.
Ashdod, 37.
Aphaltites, Lake, 52.
Asses, 70.
Assyrian Captivity, 19.
Auranitis, 24.
Babylonish Captivity, 78.
Bahr el Huly, 49.
Bahr Tabaria, 49.
Balsam trees, 67.
Bashan, 12.
Batanea, 24.
Baths of Amatha (Om Keis), 57.
Beatitudes, Mount of, 33.
Bedouins, 12.
Bees, 71.
Beersheba, 28.
Belus, 48.
Ben-Hinnom, 40.
Benjamin, Tribe of 15.
Berenice, 176.
Besor, 48.
Bethabara, 45.
Bethany, 45.
Bethaven, 43.
Bethel, 10.
Bethesda, 57, 201, Note I.
Bethlehem Ephratah, 146.
Bethoron, 129.
Bethphage, 144.
Bethsaida in Galilee, 106.
Bethsaida Julias, 154.
Bezetha, Mount, 134.
Birket el Ram, 45.
Birketh Luth, 52.
Blood, Field of, 144.
Bonaparte in Palestine, 185.
Building, Jewish mode of, 75.
Byzan, 45.
Cæsarea, Palestina, 124.
Cæsarea, Philippi, 154.
Calirhoë, Baths, 57.
Calvary, Mount, 143.
Camels, 70.
Cana, 100.
Canaan, 10.
Canaanites or Phœnicians, 10, 12.
Capernaum, 104, Brook of, 47.
Caraites, 90.
Carmel, 31.
Cedars of Lebanon, 41.
Chabor, the, 21.
Chorazin, the, 106.
Chorseus, the, 48.

- Chosroes, king of Persia, 181.
 Cinnereth, 49.
 Climate of Palestine, 57.
 Clothing in Palestine, 61.
 Cælo-Syria, 30.
 Constantine, the Great, 181.
 Convents in Jerusalem, 140.

 Dalmanutha, 156.
 Dan, 15, 28.
 Daphne, Brook of, 47.
 Dates, 67.
 David, King, 16, 17.
 Dead Sea, 52.
 Decapolis, 153.
 Deserts in Palestine, 42.
 Dio-Cæsarea, 101.
 Djebel Tor, 31.
 Dogs in Palestine, 70.
 Dor, 109.

 Ebal, 34.
 Edomites, 12, 118.
 Ekron, 37, 128.
 El Arden, 44.
 Elementary schools in Judea, 86, 87.
 El Esche, the Brook of, 105.
 El Ghor, 39.
 El Hosi (Gamala), 156.
 El Kods (Jerusalem), 131.
 El Scheriah (Jordan), 44.
 El Xerka (Jabbok), 47.
 Elanitic Gulf, 52, Note G, 200.
 Emmaus, 129.
 Engedi, Valley of, 68.
 ——— Desert of, 43.
 Ephraim, Mountains of, 33.
 ——— Tribe of, 15.
 Ephrem, Town of, 150.
 Eschool, the, 48, 49.
 Esdraelon, 38.
 Essenes, sect of, 90.

 Falestin, 27.
 Festivals, Jewish, 85.
 Felix Antonius Claudius, 175.
 Fertility of Palestine, 61.
 Festus Portius, 176.
 Forests in Palestine, 41.
 Fountains in Palestine, 55.

 Gad, Tribe of, 14.

 Gadara, 153.
 Gadarenes, 153.
 Galilee, sea of, 49.
 ——— province of, 79, 94.
 Galileans, character of, 97.
 Gamala, 153.
 Gamalitica, 152.
 Game in Palestine, 70.
 Gath, 37.
 Gehenna, 40.
 Gehinnom, valley of, 132.
 Gennesareth, 19, 51.
 Gerasa, 153.
 ——— Brook of, 50.
 Gethsemane, 143.
 Gihon, valley and hill of, 132.
 Gilead, mountains of, 30.
 Ginea, 114.
 Golgotha, 143.
 Gomorrah, 54.
 Goshen, 11.
 Godfrey of Bouillon, 182.
 Greek language, 92.
 Girdle, the Eastern, 61.

 Halls of the Temple, 137.
 Harbours, 55.
 Harems, Jewish, 76.
 Harvest in Palestine, 64.
 Hebrews, 11, 27.
 Hebrew tongue, 91.
 Hebron, 10, 35.
 Herod I., or the Great, 24, 73, 83.
 Herod Agrippa I., 173.
 Herod Agrippa II., 176.
 Herod Antipas, 25, 99.
 Herod of Chalcis, 174.
 Herod Philip, 99.
 Herodian family, 24.
 Herodias, 100.
 Hieromax, the, 47, 50.
 High priest, 15, 81.
 Hinnom, valley of, 40.
 Houses in Palestine, 75.
 Hyrcanus, John I., 24.

 Isaac, 11.
 Ishbosheth, 16.
 Israel or Jacob, 12.
 Israel, kingdom of, 18.
 Israel, mountains of, 35.
 Issachar, tribe of, 15.
 Ituræa, district of, 152.

- Jabbok, the, 47.
 Jaffa, 125.
 Jacob's Bridge, 45.
 Well, 56.
 Jarkon, the, 48.
 Jean d'Acro, St, 109, 186.
 Jehovah, 80.
 Jehoshaphat, valley of, 40.
 Jericho, 148.
 Jeroboam, 18.
 Jerusalem, 129, 130, 139.
 Modern, 139.
 Jews, character of the, 5.
 Jezreel, Plain of, 38.
 Jesus Christ, travels of, in Palestine, 158-171.
 John of Gischala, 178.
 John the Baptist, 99, 161.
 John Hyrcanus I. and II., 21, 113.
 Joppa, 125.
 Jordan, the, 44.
 Joseph, Tribe of, 15.
 Josephus, 177.
 Judah, kingdom of, 20.
 Mountains of, 35.
 Tribe of, 14.
 Judea, importance of, 1-8.
 Province of, 78.
 Julian, Emperor, the, 180.
 Justice, administration of, in Judaea, 84.

 Kedron, Brook, 47.
 valley, 46.
 Kischon, the, 48.

 Lakes in the Holy Land, 49.
 Land, the Holy, 27.
 Promised, 27.
 Language, the Latin, 93.
 of Palestine, 91.
 Leprosy, 72.
 Locusta, 72, Note J, 202.

 Machærus, Castle of, 157.
 Magdala, 156.
 Maccabæe, family the, 25.
 Manasseh, high priest, Samaritan, the, 23, 112.
 Manasseh, king, Jewish, the, 30.
 Tribe of, 14.
 Maon, Fortress of, 43.
 Mantle, Eastern, or cloak, 61.

 Marriages, Jewish, productive-ness of, 198.
 Masada, Fortress of, 176.
 Mehemet Ali, 184.
 Menahem, 177.
 Merom, Lake, 14, 49.
 Messiah, the Jewish, 114, 121.
 Metals in Palestine, 71.
 Moriah, Mount, 122.
 Mosaic Law, 80, 81.

 Nablos or Naplus, 116.
 Nain, 104.
 Naphtali, Tribe of, 15.
 National physiognomy of the Jews, 5.
 Nazareth, 101.
 Nomades, 10.

 Olive, Tree, 65, 66.
 Oil press, 66.
 Om Keis, 57.
 Omri, king of Israel, 19.
 Ophel, Hollow of, 132.
 Palestine, origin of the name, 12.
 Palm tree, the, 67.
 Palms, City of, 67.
 Paneas, 154.
 Peræa, 150, 156.
 Pharisees, the, 89.
 Phiala, Lake, 45.
 Plague, 72, 203.
 Plains in Judea, 37.
 Priests and Levites, 81.
 Procurators, Roman, in Judea, 83, 173.
 Prophets, Schools of the, 86.
 Ptolemais, 109.
 Purim, Feast of, 86.
 Publicans, 98.

 Quarantania, Desert of, 43.
 Mountain of, 35.

 Rabbi, 90.
 Rabbinites, 90.
 Rains, early and latter, 58, 72.
 Rama or Ramle, 127.
 Rama, Ramathaim Zophim, 129.
 Raphia, 123.
 Rehoboam, king, 18.
 Religious education among the Jews, 203.

- Reuben, Tribe of, 14.
 Revenue of Palestine, 84.
 Rephaim, Valley of, 40.
 Rivers of Palestine, 44.
 Roofs of Jewish houses, 75.
 Romans interference of, in Jewish affairs, 24.

 Sabbath, the Jewish, 86.
 Sadducees, the, 89, 90.
 Samaria, Province of, 109, 110, 114.
 — City of, 19, 115.
 Samaritans, the, 112, 113.
 Samochonitis, see Merom.
 Sanballat, Persian Governor of Samaria, 23.
 Sandals, 61.
 Sanhedrims, 82.
 Saphet, anciently Bethulia, 33.
 Schenir, see Gilead.
 Schomron, see Samaria.
 Schools, Jewish, 90, 102.
 Scythopolis, 108.
 Seasons, six in Palestine, the, 58, 59, 60.
 Sebaste, 115.
 Sects, Jewish, 89, 90.
 Seas (Lakes) in Palestine, 49.
 Sefhoris, 101.
 Sharon, Plain of, 37.
 Sheriat el Manshur, see Hieromax.
 Shichor Libnath, see Belus.
 Shilo Hill, 34.
 Shirion, see Gilead.
 Sichem, 115, 116.
 Siddim, Vale of, 52.
 Siloam, Fountain, 55.
 — apples of, 54.
 Sodom, city of, 54.
 Sorek, vines of, 68.
 Steppes in Palestine, 42.
 Stradela, see Jezreel.
 Strato, Tower of, 124.
 Streets, Eastern, narrow, 74.
 Synagogue, origin of the, 86, Note L, 204.
 — Court of the, 86.
 Syria Palestina, 27.
 Syriasms in the New Testament, 91, Note O, 206.

 Tabaria, 51.
 Tabor, Mount, 31.
 Talitha Kumi (a Syriasms), 91.

 Talmuda, 181.
 Tartura (Dor), 109.
 Temple on Gerizim, 23, 24.
 — of Jerusalem, the first, 17,
 — the second, 25, 136, 178.
 — Hill of the, 138.
 Terra Santa, convent of, 127.
 Tetrarchs, 25.
 Tetrarchy of Philip, 152.
 — Herod Antipaa, 156.
 Theocracies, 80.
 Theology, Jewish, 85.
 Threshing, mode of, in Judea, 65.
 Tiberias, City of, 57.
 — Lake or Sea of, 49.
 Titus, captor of Jerusalem, 178.
 Topheth, Valley of, 40.
 Trachonitis, 152.
 Tribes, the Twelve, 12, 81.
 Troglodytes (dwellers in caves), 44.
 Turban, the, 61.

 Ulu Degnitsi, see Dead Sea.
 Under coat of Orientals, 61.

 Valleys of Palestine, 40.
 Vespasian, Emperor, the, 177, 178.
 Villages, Jewish, 72.
 Vineyards, 68.

 Wady, 48.
 Way, the Bloody, 43.
 Way, attempt of, for amelioration of the Jews, 188.
 Wine, Sweet, 68.
 Windows, Eastern, 78.

 Xerxes, 22.

 Zebulon, Tribe of, 79.
 Zedekiah, King, 21.
 Zion, Hill and City of, 131, 132.
 Ziph, Desert of, 43.
 Zoar, 54.
 Zoroaster, 89.

 Appendix, No. I., &c. Tables of Weights, &c., 209.
 — No. II., &c. Chronological Table, &c., 211-224.

TRANSLATOR'S PREFACE.

NUMEROUS as are the modern descriptions of Palestine, we know of none expressly intended for the Bible Student, and abounding with illustrations of Scripture. This desideratum is supplied by the work of RÖHR, principal chaplain at the Court of Weimar. Appearing under the patronage of the reigning Arch-Duchess of Weimar, it has been so well received in Germany as to have gone through seven editions ; and has likewise been introduced into France, and accommodated to the superior schools of that country by means of a translation, which omits some details of pure erudition, as well as every thing likely to prove offensive to Roman Catholics. Our knowledge of this translation is solely derived from a foreign Review, in which it is highly commended ; and we here allude to it merely for the purpose of indicating wherein our version differs from or agrees with it. We have omitted one or two unimportant notes, and supplied their place with others, intended to correct the erroneous, or illustrate the defective statements of the original ; but, having no desire to propitiate Popery, we have faithfully given

Röhr's description of the monkish mummeries and profanities by which Christianity is now-a-days disgraced in Judea; and, in particular, we have verified, by a reference to Buckingham's Travels, his startling assertion as to the infamy of the Coptic monks at Jerusalem.

As to the style of our translation, we have endeavoured to make it a faithful and literal version, in so far as this was possible, without imitation of the, to English ears, often harsh compound words of the German. As to the merits of Röhr's production, we are not without hope that, in this country also, it may be considered a valuable addition to the library of the Christian student, or traveller in Palestine, as well as an useful text-book to the more advanced classes in our public schools. In order to add to its utility, we have also appended various Tables, compiled and abridged from well known writers on Jewish chronology and antiquities.

MANSE OF RESCOBIE, 1843.

INTRODUCTION.

IF the importance of a country depended on its magnitude, its population, and other external circumstances of this description, Judea would not have the smallest title to be denominated an important country. For, how insignificant a portion is it of Asia, and what an almost imperceptible point in the huge bulk of the globe! Within how few miles is its entire extent restricted, and how limited are its boundaries on the north and the south, the east and the west! Considered in itself, who will maintain that such a country is important, and worthy of attention?—a country intersected by small brooks, and a single river, not navigable by ships in any part of its course; possessing a lake, on which float only fishing-barks; bounded by a coast destitute of good harbours and bays; covered with hills, in some places sterile and desert, and only here and there including a wide fruitful valley; in its most flourishing periods peopled only by a few millions of inhabitants, and in our own times sunk to the lowest insignificance, from the oppression of slavery and tyranny.

Nevertheless, in the wide world there is not a country so attractive as this, alike to the learned and the ignorant, and which so well rewards the trouble of a careful study. To it, pious pilgrims, and travellers thirsting for knowledge, eagerly direct their steps; and they who have wandered through every region of the globe, and seen all its wonders, instantly feel themselves peculiarly and irresistibly attracted by this. “I have

seen," says Chateaubriand, "the great rivers of America, with the pleasure which nature and solitude inspire. I have visited the Tiber with enthusiasm, and have examined with similar interest the Eurotas and the Cephissus; but I cannot tell what I experienced on seeing the Jordan. Not only did this river recal to me a famous antiquity, and one of the fairest names which the most beautiful poetry has entrusted to the memory of man, but its streams presented me with the scene of the miracles of my religion. Judea is the only country of the earth, which recalls to the traveller the recollection of things human, and things divine, and which, by this blending, causes to spring up in the inmost soul thoughts and feelings which no other land can inspire."

This especial importance is possessed by Judea, in the first place, as the ancient seat of a most remarkable people; a people indebted for their celebrity, not to those things which commonly render nations conspicuous, but to circumstances quite peculiar. Nations gain themselves a name in the history of the world from warlike deeds, from distinguished cultivation of the useful arts and sciences, or from great commercial enterprises; but in none of these respects was this the case with the Jews. At times, they were, no doubt, animated by a warlike spirit, and as they had acquired their country by their bravery, so did they need, sword in hand, to maintain themselves in the rank of an independent people. But seldom did they unsheath their weapons for the purpose of aggrandising their little territory by plunder. They chiefly fought for their existence, resisted ambitious neighbours only from necessity, often saw themselves subjected to their dominion, and had per-

petual difficulty in protecting themselves against their successive enemies.

Their fame for proficiency in the useful arts and sciences was equally small. They lived, indeed, between the learned Egyptians and Phœnicians, and had thus the most favourable opportunity of studying the arts and sciences; but their civil and religious polity, no less than their detestation of every thing foreign, made it so impossible for them to attain knowledge or intelligence, that, even in their most flourishing times, under David and Solomon, they were compelled to have recourse to foreign artists and men of information, in every undertaking which required however little knowledge or artistic skill.

Nor was it commerce which made this people noted. To induce them to engage in this, nothing could be more inviting than the position of their country with regard to the Mediterranean, and the Arabian Gulf, and the tempting example of their nearest neighbours the wealthy Phœnicians, who explored every coast, and every sea. Yet under Solomon alone were they induced to take part in general commerce, build ships, and trust them to the open sea. This attempt they speedily renounced for a confined land commerce among themselves, and their favourite international trade, which, indeed, were sufficiently lucrative to explain the luxury, and love of pomp, which prevailed during his prosperous reign.

Besides all these considerations, this people was and is, the most deserving of attention among all the nations of antiquity, because of the special religious influence which it has exerted over a great part of the habitable globe. From the religious legislation peculiar

to this nation have chiefly come those purer ideas as to religion, on which the most enlightened nations now pride themselves; and whatever remarkable illumination is found among them is, so far as history extends, to be traced at last to the religious enlightenment by which each of them is distinguished.

The philosophers of Greece and Rome were the instructors of the ancient and modern world, in the arts and sciences which relate to the advancement of the intellect and the imagination, but the philosophers of Judea have enriched other nations with that knowledge, whose sphere is the unseen world, and which refers to God, freedom, and immortality.

This was owing to the holy Scriptures, in which were deposited the treasures of their information. These are the most ancient, and to this day the most completely accessible monuments of religious knowledge, and in elevation, and dignity of thought, no less than in purity and nobleness of style, excel the best known religious books of all ancient nations.

Moreover, they alone trace back, to its very commencement at the creation, the otherwise fabulous and partially preserved history of the human family, gratify our natural desire of knowledge, and furnish us with the means of connecting together events from the earliest periods down to the present day. It is impossible to express how beneficially these writings, as a whole, have influenced the human race, what an amount of knowledge they have diffused, what a mass of thought they have supplied, to be wrought up by the sagacious intellect, or how, by awakening deeper reflection, they have advanced the sciences, and the progress of true

enlightenment, as well as ennobled millions who have read no other book.

Finally, this people is in the highest degree deserving of attention, on account of the national spirit which it has maintained, from its origin down to the present time. The names even of many contemporary nations have perished from history, owing to great civil convulsions ; the Jews alone continue to this day, notwithstanding all the slaughters which an unhappy destiny has directed against their continued existence. Many nations, in the course of ages, have been mingled with others, and lost their early peculiarities ; the Jews alone preserve the national stamp impressed upon them by their civil and religious constitution, which was peculiar to themselves, and by which, at all times, and in all countries, they have been kept united ; and are still to be known as Jews by intellect and style of thought, by manners and customs, and even by national physiognomy.* Being addicted to trade and usury, they constantly exer-

* We here transcribe, for the reflecting reader, a striking portrait of this people, from the pen of one of our most able inquirers into history :

"The most singular people on the face of this earth" (observes Von Dresch), "are the Hebrews ; a race distinguished by the most contradictory peculiarities : full of religious confidence, yet pusillanimous ; proud and fawning ; found every where in multitudes, and every where as foreigners ; full of attachment to their customs, and negligent in preserving them ; perpetually moving about, yet indolent ; a people which, in the ancient world, preserved the earliest religious ideas with the greatest purity, without themselves adhering to them ; which produced the most illustrious instructors of the human race, to whom they would not listen ; calling themselves, in every age, the chosen people of the Lord, while in fact a people torn in pieces, as it were, abused and heartbroken, by unspeakable miseries, yet still animated by faith in a Messiah, who shall come to exalt the throne of David above all earthly thrones ; an obstinate, and turbulent,

cise a great, and, in general, a pernicious influence on the fate of the empires and states which they make their homes; and without them the habitable globe would be very different from what it is.

Owing to these circumstances, the country, (in itself small, insignificant, and a mere corner of the earth,) which for many centuries was their dwelling, must possess peculiar importance; and to know it thoroughly will reward the trouble of investigation.

In the second place, and in particular, this country was the native land of Him who has conferred an everlasting boon upon the human race by the institution of Christianity. A descendant of this people was the Holy One who, by a thorough amendment of the Jewish religious constitution, introduced into the world a new era, a totally different style of thinking, and manners and customs wholly new; it was a native of this small and despised country who was ordained to be the teacher, the enlightener, the Saviour and benefactor of all mankind, and by one of the mightiest revolutions in the world of thought, to gain the gratitude, reverence, and admiration of all ages, and give a name to all who should be his followers.

If we deem ourselves fortunate in having been by him enlightened, blessed, and made members of God's kingdom upon earth, shall not the land honoured as the place of his birth be ever held by us worthy of attention, and acquaintance with it be deemed a worthy object of desire? The history of his life and death is, as

a timid, yet insolent people, of furiously intolerant principles; a remnant of antiquity, with an European varnish; a singular nationality deeply stamped, by wondrous destinies and manifold oppressions, with the impressions left by Moses."

it were, consecrated in the eyes of every Christian, and even of every man of feeling; the most beautiful, exalted, and beneficial reminiscences of his active life are, as it were, associated with each spot of the Holy Land trodden by the foot of the greatest of the ambassadors of God. Here flowed the sacred stream; at which he received the heavenly call to his mighty work of blessing the world. Here lay the desert to which he retired from the din of the world, in order to hold communion with himself as to the objects of his high undertaking, and the ways and means of its execution. Here towered those majestic hills, on whose solitary heights he found, in prayer to God, that sacred refreshment which his soul required, after the labours and distractions of the day. Here spread out that lovely lake on whose charming shores he loved to wander; from which he called the simple and unlearned fishermen and tax-gatherers, whom he had selected as his auxiliaries, and near which, surrounded by multitudes thirsting for invigorating heavenly food, there flowed from his lips the words of life. Here were the roads on which incessantly were brought to him countless needy people, to be cured of their bodily infirmities. Here stood the towns, villages, and hamlets, in whose synagogues he taught, or within which he enjoyed the, to him, rare pleasures of loving and confiding intercourse with those who comprehended the purity of his soul. Here was the great, populous, and splendid metropolis of the land, whose inhabitants spurned the wisdom of the prophet of Galilee, and at last brought upon themselves the guilt of a most horrible judicial murder, and from which, also, the resuscitating, world-enlightening Gospel went forth to all the nations of the earth.

Here, in a word, was the scene of his birth, his education, his labours, his sufferings, and of all those occurrences which can never be forgotten in that portion of the world which has embraced his doctrine. Here were familiarly used those names which are imprinted on every Christian heart in earliest youth : Nazareth, Bethlehem, Capernaum, Nain, Cana, Jericho, Bethany, Jerusalem, Tabor, Jordan, &c., fill all who read the history of his life with a holy calm, and impel the pious traveller to search for its ancient towns amid the ruins of present desolation, and to transport himself back to the time when the most exalted of beings walked this earth, and to revert with mournful feelings to the contemplation of what was, but is now no more.

Judea, though it may be far behind other famed lands in extent and natural importance, has thus, in the two-fold respects we have indicated, an interest and importance which none of these may pretend to ; and the attempt to explain its position, in the time of Christ, will assuredly not be unprofitable. This attempt will, undoubtedly, be best and most easily made by the following arrangement of the requisite materials :—

I. Historico-geographical observations on Judea, from the earliest periods to the time of Christ.

II. A description of the general state of Judea in the time of Christ.

III. A particular description of Judea in its several parts and provinces in the time of Christ ; accompanied by an Appendix, shewing the journeys of Christ in that country, arranged in chronological order.

IV. Concluding observations on the fate of Judea since the time of Christ, and on its present condition.

HISTORICO-GEOGRAPHICAL ACCOUNT

OF

PALESTINE.

I.

HISTORICO-GEOGRAPHICAL OBSERVATIONS ON JUDEA, FROM THE EARLIEST TIMES TO THE TIME OF CHRIST.

THE main object of this geographical description of Judea, is, no doubt, to facilitate an acquaintance with this country, at the period of its appearing in Gospel history. But considerable obscurity would attach to it, and many troublesome references to ancient times must occur, if we do not previously present a brief review of those changes which, according to the narrative of the sacred books of the Jews, have happened in this country from the time they first make mention of it down to the above-named period. These changes may, with the greatest ease, be seen at a glance, by dividing them into certain eras remarkable in the condition of this country. As such, we may select, (1.) the period from Abraham to Joshua; (2.) from Joshua to the rise of the kingdoms of Judah and Israel; (3.) from the rise of these kingdoms to the Babylonish captivity; (4.) from the Babylonish captivity to the time of Christ.

(1.) PERIOD FROM ABRAHAM TO JOSHUA.

(Years before Christ 2000—1444)

Judea, which, in its greatest extent, reached from the mountains of Lebanon, on the north, to Arabia Petræa,

on the south, and from the Mediterranean eastward to Arabia Deserta, was in ancient times one of those pastoral regions which supplied the wants, and formed the temporary residence of migratory shepherd tribes, and until a certain race there established itself, it had no particular name.

Before Abraham, a nomade prince, (the leader and head of a shepherd family), had found his way thither from Chaldæa and Mesopotamia, the Canaanites and the Phœnicians, natives of the region round the Red Sea, had here established several colonies, particularly on the shores of the Mediterranean. From this race the country, especially that portion of it betwixt the Mediterranean and the Jordan, derives the general name of Canaan (the land of the merchant people, or merchant land, as Luther translates Ezek. xvii. 4.) Yet were they only its partial possessors, and its extensive plains were open to all nomades; Abraham, therefore, entering it with his herdsmen, availed himself in his migrations of its rich pasturages, so far as they were unoccupied, but had no more intercourse with the native Canaanites than mutual traffic rendered necessary. He selected for his habitation chiefly those valleys and plains distinguished by fertility, pasturage, and abundance of water; wandered from the places afterwards denominated Sichem, Bethel, and Ai, to the Jordan and the Dead Sea, and thence to Egypt; pitched his tents wherever he found food for his flocks and herds, but at last settled in the southern part, near the town afterwards known as Hebron. He, however, was not the sole nomade prince inhabiting this country. Besides the Canaanites, on the Mediterranean, he was surrounded by several other pastoral clans of the same race, which shared with him the possession of the country; and particular branches of these gradually converted their encampments into permanent settlements, cultivated the surrounding soil, distributed it among themselves as property, and applied themselves to agriculture. The heads of these clans were already styled

kings, and their places of abode cities ; but how little these names accord with our ideas of cities and kings, and how slight was the connection of these cities with each other, is evident from Abraham, with his 318 armed servants, or, perhaps, free heads of nomade families, being in a position to interfere with effect in a war between the kings of Sodom, Gomorrah, Admah, Zeboiim, &c. against Chedorlaomer king of Elam (Genes. xiv) ; and from the sons of his descendant Jacob being able, with impunity, to put to death the inhabitants of such a city (Genes. xxxiv. 25-29).

It would be alike impracticable and unprofitable to give a more minute detail of the many migratory clans which, at this period, were scattered over the country, or to indicate the sites which they subsequently selected for their permanent abodes. Suffice it to observe, that the long sojourn of Abraham in this country appeared to confer a certain right to it on his posterity, Isaac and Jacob, and on the twelve heads of families descended from the latter, and collectively denominated by the national name Hebrews (people from the other side, passers over, immigrants), because Abraham had dwelt on the other side of the Euphrates, and crossed this river as he journeyed westward (Genes. xiv. 13) ; that they learned to look upon it as their paternal property ; that they continued to maintain themselves in it, and bought certain portions ; that, after necessary but brief wanderings, they always returned to it ; that they engaged in commerce and traffic with the neighbouring tribes, and, in course of time, became a conspicuous pastoral family.

After a lengthened sojourn in Canaan, the remarkable destiny of Joseph, one of their descendants, was the occasion of the entire family, with all its pastoral wealth, migrating to Egypt, on the south-west, and taking up their residence, for two hundred years, in Goshen, a large and fertile province of this kingdom. (B. C. 1883). History takes no notice of Canaan, or of the changes which occurred during this interval. Canaan first re-appears

in history when, having increased, in Egypt, into a great people, divided into twelve tribes, the descendants of the patriarchs, distinguished by the family appellation of Israel, from Jacob or Israel, the last of these, were led back from this kingdom to the native seats of their ancestors, by Moses, their illustrious lawgiver. (B. C. 1500).

It now appears under the name of the land of promise, because, according to ancient tradition, solemnly given, or promised, to Abraham as a perpetual possession for him and his seed. The general name of its inhabitants was still Canaanites, but the different branches of these had also, on their part, greatly increased during the residence of the Israelites in Egypt. The names of the most important of these were the Canaanites, in the restricted sense, who still possessed the greater part of the sea-coast, and the western banks of the Jordan; the Philistines, who dwelt in the southern parts of the coast, and subsequently gave rise to the name of Palestina (Philistina); the Amalekites (now styled Saracens, robbers, but by themselves Bedouins); and the Edomites, the Moabites, and the Amorites; the two former conterminous with Arabia Petræa, and the two latter with Arabia Deserta; the Amorites who lived on the western shore of the Dead Sea, and on the eastern bank of the Jordan; the Hittites, the Jebusites, and Perizzites, who occupied the whole central portion of Canaan from south to north; and the Hivites, and natives of the kingdom of Bashan, who were the people on the northern frontier. All these did not constitute one united nation, but were so divided by individual interests, that their subjection was rendered easy to any invader.

In regard to natural conformation, the promised land is depicted as at this time "a land flowing with milk and honey;" remarkably fruitful, that is, and highly favoured. Its towns, considering the period, were strong, and not easily to be taken; its inhabitants vigorous and rude, wild and warlike; and their civil arrangements

of such a kind, that, it is evident, they had made great advances in cultivation during the absence of the Israelites. This country was now to be conquered by those of the adult successors of the patriarchs, who, during their forty years wandering in the Arabian desert, had attained a certain manhood. But Moses himself, after two useless attacks on the southern frontier, only led his people to the river Arnon, which here flows from the east into the Dead Sea, and forms the boundary between the Amorites and the Moabites. He conquered the territory of the Amorites and the king of Bashan, denominated Gilead, in contradistinction to Canaan proper, lying between the sea and the Jordan; and divided it amongst the tribes of Reuben and Gad, and the half tribe of Manasseh, because to them, as the most pastoral of the Israelites, its rich pastures were particularly suited. Death here overtaking him, he was obliged to leave his design of entering Canaan proper, by crossing the Jordan westward, to his successor—Jeshua.

(2.) PERIOD FROM JOSHUA TO THE RISE OF THE KINGDOMS OF JUDAH AND ISRAEL.

(B. C. 1444—975 years).

Joshua (according to the narrative of the book bearing his name, and which, perhaps, already ascribes subsequent conquests to him), completed what Moses had left unfinished. He conquered Canaan, brought it under the dominion of his Israelites, and divided it among their respective tribes. He passed the Jordan without meeting with the united resistance of the inhabitants of the country, for which he gave them sufficient time by his inactive delay on the western bank of this river; stormed the neighbouring city of Jericho, burned it to the ground, and speedily mastered the little town of Ai. In the southern part of the land, five petty neighbouring kings, roused by the danger which threa-

tened them, entered into a mutual alliance against the Israelitish general, but he had the good fortune to gain the first battle against them, as well as to frustrate a much more dangerous league, which was being prepared against him by the menaced and more powerful kings of the northern quarter, by a complete victory near lake Merom, which brought into subjection the greater part of the country. Nevertheless, after six years warlike exertions with his Israelites, Joshua permitted himself to repose much too soon. Thirty-one petty Canaanitish kings were subdued, partly exterminated or driven into exile, and the greater part of the country was in his possession; but many Canaanites were still unconquered, and the nominal limits of conquest positively laid down by Moses were far from being attained to; and hence a source of future enmities and disquiet, which made it impracticable for the Israelites to reach, so soon as they might have done, a higher degree of peaceful cultivation, by means of a stable form of government. After half completing their work, they began to divide among the twelve tribes of Israel the conquered country, in which still lingered single hostile tribes; leaving it to a future time to bring into more complete subjection the yet unsubdued portions of their possessions.

The tribes of Reuben and Gad, with the half-tribe of Manasseh, had already received their portion in the land of Gilead, on the eastern bank of the Jordan: Canaan proper, between the Jordan and the Mediterranean, thus fell to the remaining ten tribes and a half. The division was made, not by admeasurement, but according to the nature of the country, and the population of the separate tribes; and thus Judah, which, moreover, took the lead of all the rest in war, obtained the most southerly and largest portion, (more than a fourth) between the Dead Sea, the southern boundary of the entire country, the coast of the Mediterranean, and the city of Jebus (afterwards Jerusalem); but afterwards, as the whole was found to be too large for Ju-

14

dah, it was obliged to resign the northern coast to the tribe of Dan, and the southern, where bounded by the dominion of the Philistines, to the tribe of Simeon. On the north of Judah, and on the west of the Jordan, the tribe of Benjamin had its portion ; beyond these, between the Jordan and the Mediterranean, were the tribe of Ephraim, and the remaining half tribe of Manasseh, which two strictly constituted the tribe of Joseph.* The whole of the northern part of the country fell to the share of the tribes of Issachar, Zebulon, Naphtali, and Asher ; the two last of which were situated on the sea-coast, and bounded by the territory of the proper Canaanites, or Phœnicians. The whole country of the Israelites henceforth formed as many republics (commonweals) as there were tribes ; and these were connected together by nothing so much as by the religious polity received from Moses, at the head of which was a high-priest. Each of the tribes could at pleasure act and resolve, without considering the general interests of the rest, make war or conclude peace, and arrange and fix all its internal affairs according to its own ideas of advantage.

After the death of Joshua, no common leader was ever named skilfully to conduct warlike attacks on the native Canaanitish clans, dwelling among the respective tribes ; to extirpate them thoroughly, or at least render them harmless ; to put each tribe in actual possession of the country assigned to it, and extend the common frontier to the limit previously fixed by Moses. Envy, ill-will, jealousy, and divided interests prevented them ever attaining to an enlightened administration for the good of the whole kingdom, and necessitated the arrival of those sad periods distinguished by incessant wars with their native enemies, by ferocity and robbery of every description, by alternate freedom and slavery ; and during which, under the name of Judges (that is, heads of the people, rulers, and leaders),

* They were adopted by Jacob on his deathbed. (Gen. xlviii. 5).—TRANS.

individuals arose, in order that they might contend either for the whole of the disunited state, or for the individual tribes of the confederacy, and enable them to lead a quiet life, and follow their peaceful avocations.

Along with perpetual feuds with their native foes, among whom the Philistines were the most to be dreaded, there also arose among the Israelites civil contentions, which often brought them to the brink of ruin. After such doleful experience, there at length arose among the tribes a desire to have a common king, to announce the law in time of peace, and be the general leader in time of war; and, after many difficulties, Saul, a descendant of the little tribe of Benjamin, was chosen, and appointed at a general convocation of the people. (B. C. 1095). He availed himself of the combined strength of the different tribes, hitherto so loosely connected, in order to maintain the independence of the country, and extend its limits, by happily directed wars, in which he was aided by a small standing army, which, in time of danger, was augmented by a general levy of all the population capable of bearing arms.

His example was followed by David, his successor, under whose reign the Israelites arrived at a period the most illustrious in their history, although, perhaps, immoderately celebrated in after times. (B. C. 1055). But, even at his election, there was manifested that division of interests among the tribes, which was so soon ruinous to the entire nation. David was called to the throne, almost solely by his own tribe of Judah, the greatest and most powerful of all the rest; while the remaining tribes, along with the neglected family of Saul, and his son Ish-bosheth, endeavoured to resist one of the tribe of Judah, whose election was offensive to their jealous national feeling. Hence, for seven and a half years, he only reigned over those in alliance with his own family tribe.

This division as to the supreme authority, so hurtful to the general welfare, he at last appeased throughout the whole country, and so developed its great

natural capabilities, as to raise it to the highest degree of civil splendour which it ever attained. By his military exploits he not only extended its boundaries northward to Damascus, eastwards across the Jordan, as far as the Euphrates, and southwards to Arabia Petræa, so that the kingdom attained its natural dimensions, but in its central part he also vanquished the dreaded Jebusites, in the tribe of Benjamin; converting Jebus, their chief city, along with the city and hill of Zion, into his residence, and the capital of his kingdom; and overcame the warlike Philistines in four separate campaigns, and the Moabites beyond the Jordan, who, with the Idumeans and the Amalekites on the south, and the Amorites on the east, had combined for the complete destruction of the people of Israel; and likewise the kings of Damascus and Nesibis on the northern frontier of the kingdom, and made himself, in consequence, an object of terror to his neighbours.

After elevating the kingdom to the highest eminence of power and importance, and uniting it into a well arranged whole, by means of a permanent civil and religious constitution, he left it to the peaceful, luxurious, building, and commerce-loving Solomon (B. C. 1015); under whose reign of forty years, during which the first temple of Jerusalem was built, the nation appeared to be internally prosperous, but in reality began already to decline, owing to excessive luxury, effeminacy of manners, the gradual decline of the former martial spirit, as well as the consequent union and increase of power on the part of the subjugated nations in the vicinity. After his death this became immediately apparent. Towards the end of his reign the ten extremely discontented tribes (which for seven and a half years had already refused obedience to David, were never properly reconciled to him, and were constantly animated by the greatest jealousy of the tribe of Judah,)* would only acknowledge Solomon's successor, Rehoboam, as their king, on condition of their

* 2 Sam. xix 41—xx. 1, 2. Judges viii. 1.

being relieved from the most intolerable burdens which they had borne under his father. The imprudent Rehoboam not assenting to this, these ten tribes separated from the two remaining tribes of Judah and Benjamin, and constituted a separate kingdom under the guidance of Jeroboam, who, being an Ephraimite, had already rebelled against Solomon. The whole country was now, to its great injury, divided into the kingdom of Judah, under Rehoboam, which only consisted of the two above-mentioned tribes, from the greater of which it derived its name, and the kingdom of Israel, under Jeroboam, composed of the other ten tribes, and so denominated, because embracing the majority of the collective people of Israel.

(3.) PERIOD FROM THE RISE OF THE KINGDOMS OF
JUDAH AND ISRAEL, TO THE BABYLONISH CAPTIVITY.

(B. C. 975-588.)

With the destruction of unity among the people of Israel, under David and Solomon, by which alone they could preserve their greatness and power, or play an important part in civil matters, began the endless misery to which they were now abandoned, until their final overthrow as a nation. The necessary consequences were, civil commotions, the weakening of their natural strength against foreign foes, called for by mistaken politics, divided domestic interests, the arrest of civilization in its very commencement, and general subjection under the too powerful states in their vicinity.

The kingdom of Israel was the first to hasten its own ruin. It included the ten seceding tribes, and was bounded by the Mediterranean, on the west, by the tribes of Judah and Benjamin, on the south, by the river Arnon and the Arabian desert, on the east, and extended northward from the mountains of Gilead to those of Lebanon, and thence westward to the territory of Phœnicia. Its history is very incompletely given in 18

sacred history ; the following is that portion of it most worthy of remark. It had, in all, nineteen kings, under whom, owing to perpetual changes in the succession to the throne, there was never an end to internal disquiet. In extent it was greater than its neighbour Judah, but in reality was weaker, owing to worse rulers, and a constitution most hurtful to the common weal. In regard to religion, also, and firm adherence to the faith of their fathers, along with which foreign idolatry was formally introduced from political motives, the Israelites widely differed from the inhabitants of the kingdom of Judah, so that all spiritual productions occurring in the Scriptures originated solely with the latter.

The capital and the royal residence was first Sichem, then Thirza in the tribe of Ephraim, and latterly Samaria, and also Jezreel for a considerable period. Omri, sixth king of Israel, laid the foundation of Samaria on a hill purchased from one Shemer, and it was strengthened and beautified by his successors. After the most terrible domestic and foreign feuds, and after various fortunes, the kingdom was involved in war with the neighbouring and powerful kings of Assyria, was at first partially incorporated with their empire, so far as regards the region which in the time of Christ was called the country of Samaria, but at length was annihilated, on the conquest of the capital by Shalmanezar, after a duration of 253 years (B. C. 722).

Hosea, the last king of Israel, and the principal inhabitants, soldiers, and useful artisans were settled in Assyria, as colonists, on the east side of the Tigris ; while, on the other hand, the desolated country was peopled by natives from Babylon, Sepharvaim, on the Euphrates, Cutha, and other foreign parts. These colonists, chiefly idolaters, were mingled with the remaining Israelites, and from them arose the people subsequently denominated Samaritans, who, although gradually converted to the service of the true God, and, in the time of Nehemiah, confirmed therein by a Jewish

priest, Manasseh, were yet always held in abhorrence by the Jews of after times, on account of their mixture with the heathen. The greater part of the people of Israel, who were led away to Assyria, never returned to the kingdom of their ancestors, but in their dispersion among the eastern nations selected permanent residences, from whence they were scattered in all directions, and almost disappeared from history.*

The kingdom of Judah lasted, indeed, 134 years longer, but, in the end, its fate was the same. Although it consisted only of the tribes of Benjamin and Judah, and did not extend beyond their limits, above described, it was nevertheless densely peopled by proscribed priests and Levites, and other wanderers from the kingdom of Israel, who were unwilling to secede from the national temple at Jerusalem; and, owing to its internal strength, and the generally peaceful succession of its eighteen kings of the family of David, might have lasted longer, if its power had not been weakened by constant feuds with the kingdom of Israel, and the consequent opportunities of union afforded to neighbouring powers, which led to repeated devastations of the country, the conquest and pillage of the metropolis, and the disarming of the inhabitants.

After manifold alliances and wars with the kings of Egypt, Cush in Arabia, and Syria, as well as with the Moabites, Amorites, and Idumæans, the Philistines, Assyrians, and Babylonians, which, generally originating in the hostile feeling between Judah and Israel, invariably resulted in the dismemberment of both, and already led king Manasseh to a five year's captivity in Babylon; this kingdom, owing to the constant enmities of the Egyptian and Chaldæo-Babylonish rulers, between whose territories it was placed, was the constant theatre of war, was at last subjugated by the Babylonians, who often invaded and pillaged it, because of the fickle fealty of the Jewish kings; and was

* See Note A.

finally overthrown by the Babylonish-Chaldee monarch Nebuchadnezzar, after a year and a half's siege of Jerusalem, under its last prince Zedekiah. (B. C. 588.) The very walls of the metropolis were razed, the king's palace and the temple were burned, and all their costly furniture was taken away as plunder.

The Jewish people, in order that they might the more easily be curbed, by being at a distance from their native stock, were transported to the river Chabor in Babylon, beyond the Euphrates; and Gedaliah, a Jewish governor, was at first set over the scanty and humble remnant which was left behind, in order to tend the vines, and till the soil. He, however, was soon murdered, by the returned relatives of the expelled royal family, and the remaining Jews having reason now to dread the vengeance of the Chaldees, wandered into Egypt, and the country was completely depopulated, and converted into a barren desert. It was only frequented by a few wandering nomade families, and in the most southern region the Idumæans took up a permanent abode.

(4.) PERIOD FROM THE BABYLONISH CAPTIVITY TO
THE TIME OF CHRIST.

(B. C. 588-4.)

The civil independence of the Israelites, led back by Moses to the land of their fathers, was thus annihilated. The natives of the kingdom of Judah, which was last in being destroyed, remained, according to one mode of computation* for seventy years as colonists in Babylon. This long residence, and the consequent

* That is, if we reckon from the deportation of the Jews under Jehoiakim, their last king but one. The captivity is shorter, if we compute it from the destruction of Jerusalem, under his successor Zedekiah (2 Kings xxv.) According to this computation, which is by much the more correct, it only lasted fifty-two years.

opportunity of having intercourse with foreign nations, had, however, not only the greatest influence in increasing their knowledge, and extending their mental horizon, but their civil position was in all respects so favourable, that hardly a tenth (50,000) of the Jews born in Babylon, or of those subsequently brought to Assyria, returned under the guidance of Zerubbabel, who was of the royal family of Judah, when, at last, permission to return was granted by Cyrus, king of Persia; who, in their detestation of idolatry, perceived a religion allied to his own, and, by a secret understanding with the Jews living there, had overthrown the kingdom of Babylon. (B. C. 555.)

The name of Jew was henceforth common to all who began to repeople the deserted country, because they were chiefly members of the tribe of Judah. Zerubbabel set about rebuilding Jerusalem and the temple, amid the ruins caused by the Samaritans, who, in company with Israelites and heathens, now inhabited the ancient kingdom of Israel, under Persian governors: his colony took possession of the country, laid out villages and towns, and, under the dominion of the Persian monarchs, began to resume their national constitution.

In the reign of Xerxes there followed a second colony, led by Ezra, (B. C. 478), who was commissioned not only to augment the still limited population, but also to establish more firmly their civil and religious polity. The patriotic exertions of Ezra being mostly frustrated by the military projects of Megabysus, the king of Syria, against Artaxerxes of Persia, Nehemiah was sent by the latter as the new governor of his native country, (B. C. 444), charged, although hostilities still continued, with the task of fortifying Jerusalem, amending the religious constitution, and confirming, by all prudent means, the welfare of the newly formed state. This person's religious zeal served only to widen the breach already existing between the Jews and the Samaritans, and to convert it into an irreconcilable hatred. This was also confirmed by the circumstance

of the Samaritans raising (by permission of king Darius Nothus, under Sanballat, then Persian governor), on Mount Gerizim, near Sichem, a temple of their own, dedicated to the true God, the first high-priest of which was Manasseh a Jew; and thus breaking all religious connection with their Jewish brethren.

Under the dominion of the Persians, but with their own high-priests at their head, the Jews now spent many years in the greatest tranquillity and happiness, until their country, on the death of Alexander, who had subdued it along with the kingdom of Persia, became the scene of the turmoil and contentions which arose throughout the vast Macedo-Persic empire, among the former governors thrown loose by the death of Alexander, which altered the entire aspect of Asia. The Jews, in the first instance, fell under the dominion of the Egyptian king, Ptolemy Lagus (B. C. 320), who took Jerusalem, and carried away a large proportion of the people of the country to Egypt, whither many voluntarily followed them. They then came under the rule of the Syrian kings (B. C. 197), which was at first extremely mild, and permitted portions of them to settle in many of the cities of Asia, and become acquainted with Grecian science, but at last, under Antiochus Epiphanes, degenerated into the greatest tyranny.

This was occasioned by a Jewish high-priest Jesus, who, after the Grecian fashion, called himself Jason, and sought to accustom to Grecian doctrines and manners the natives of Judea, who, in the eyes of their enlightened neighbours, made themselves contemptible by their firm adherence to their national religion, and their frequently blind abhorrence of every thing foreign. A portion of the people resisting these attempts, the wrath of Antiochus was now let loose with all imaginable ferocity against their unhappy country: he sought the extirpation of their national religion, manners, and customs, and thus roused the heroic family of the Maccabees (B. C. 167 to a long and determined resistance; which, it is true, was often most destructive

to the Syrians, but not only rendered the country a desert, but brought the Jews into a dangerous alliance with the Romans, who, after subduing the kingdom of Syria, had already established themselves in their vicinity.

The entire independence of the Jewish state for the period of a century, was, however, the first result; and the Jews had the rare felicity of seeing themselves governed by their own native princes of the family of the Maccabees, of whom John Hyrcanus I. (B. C. 135) completely vanquished Samaria, destroyed the Samaritan temple on Mount Gerizim, united the southern Idumæans with the Jews, different as were their manners, and, like a second David, extended the limits of the kingdom on every side.

Aristobulus I. ascended the throne (B. C. 107), and advanced the conquests of his predecessor, but this dynasty was of short duration, for a civil war arising between his two nephews, Hyrcanus and Aristobulus II., for the sole possession of Judea, they united in bringing into the contest Pompey the Roman general, whose armies had conquered, and retained possession of, all the ancient kingdom of Syria; and thus afforded him the opportunity of playing the arbiter in a style so ruinous, that, to please Hyrcanus, he took Jerusalem (B. C. 63), razed its walls, deprived the Maccabees of the kingly dignity; and made Hyrcanus high-priest and governor, under the supremacy of the Romans. The whole of the northern territory, first conquered by the Jews, was taken from them, and annexed to the Roman province of Syria. Julius Cæsar, who soon thereafter came in the room of Pompey, confirmed Hyrcanus in his nominal dignity, gave him permission to rebuild the walls of Jerusalem, destroyed by Pompey, and made Antipater, an illustrious Idumæan, and father of Herod the Great, sub-governor of the country.

Now began the rule of the Herodian family over the Jews, during which, however, the Romans were in fact the real masters of the land. Even in the life-

time of Antipater (B. C. 41), his sons, Phasael and Herod, were termed governors of Jerusalem and Galilee; and the latter, well knowing how to propitiate the Romans and their frequently changing chief functionaries, had the good fortune, after much confusion, and many contests, and the extirpation of the Maccabee family, to see himself elected as king of all Judea, through the favour of the Romans, and of Antony and Augustus, its former governors. (B. C. 37).

During his at first mild, but subsequently tyrannous administration, at the conclusion of which, according to the common reckoning, Christ was born, he rebuilt several ruined cities and fortresses, and, in particular, sought to unite the people in his cause, by rebuilding the unpretending temple of Zerubbabel, and rendering it much more splendid than ever. (B. C. 17). The principal structure was completed in nine years and a half, but the buildings connected with it were not finished till long after. On his death, Augustus Cæsar confirmed his sons in the government of the country, but without the title of kings. (A. D. 3). Archelaus was thus Ethnarch (head of the people) of Judea, Samaria, and southern Idumea (one-half of the kingdom). Herod Antipas, as Tetrarch, (governor of a fourth part of the country) held possession of Galilee on the west, and Peræa on the east of Jordan, to the south of the Dead Sea; and Philip, in like manner, governed the northern part of the district of the Jordan, Batanea, Trachonitis, Auranitis, &c. Archelaus showing himself undeserving of the government, was dismissed (A. D. 6), and Cæsar Augustus annexed his territory of Judea, Idumea, and Samaria to the Roman province of Syria, as a tributary of the empire. After this, each successive Roman proconsul in Syria, Judea, and Samaria, had a sub-governor (Procurator), chosen at Rome, the first in order being Coponius, then M. Ambivius, then Annius Rufus, and, under the Roman Emperor Tiberius, first Valerius Gratus, and then Pontius Pilate. (A. D. 28-38). Such was the ex-

ternal condition of Judea when it became the scene of the Gospel history. We now proceed to describe it more minutely during this important period.



II.

DESCRIPTION OF THE GENERAL POSITION OF JUDEA IN THE TIME OF CHRIST.

BEFORE we can speak of the separate portions, districts, and territories, cities, and other notable objects to which we have to turn our attention in Judea during the time of Christ, we must first take a general view of the whole, and have a right conception of its general position. In this respect, we have to consider, (1.) its names, boundaries, extent, and population; (2.) its mountains, plains, and valleys; (3.) its woods, deserts, and caves; (4.) its rivers, and bays, seas, lakes, and fountains; (5.) its climate, fertility, and exposure to public calamities; (6.) its villages, and towns, cities, and buildings; (7.) its division and constitution.

(1.) NAMES, BOUNDARIES, EXTENT, AND POPULATION OF JUDEA.

We have already adverted to the different names which this country had, at different times, from its principal colonisers. In the most ancient times, it was denominated, from its old native inhabitants, the land of Canaan, or simply Canaan, by which was specially understood the western portion from the Mediterranean to the Jordan; while the eastern, from the Jordan to the Arabian desert, bore the name of Gilead. (Numbers, xxxiii. 51, Josh. xxii. 9.) The circumstance of the posterity of the Patriarchs considering it as solemnly promised to them for an everlasting inheritance (Deut. xxxiv. 4; xi. 24), was the cause of its bearing

the name of the Promised Land, a term which likewise once occurs in the New Testament (Heb. xi. 9), and which in subsequent times was commonly used, especially by Christians of the middle ages, as it still occasionally is. It was termed the land of the Hebrews, as the possession of the descendants of Abraham, who, by the former inhabitants, was styled the Hebrew, or the immigrant, and the land of the Israelites, from the posterity of Jacob, who is also called Israel. (Genes. xxxii. 28.) This name, although it occurs in Matt. ii. 20, 21, was principally used up to the time of the Babylonish captivity, after which the country was called the land of the Jews (Judea in Latin), from that portion of the people which returned from Babylon, and settled anew in the territory of the ancient tribe of Judah, and of the kingdom of Israel (2 Chron. ix. 11; Matt. xix. 1; Mark x. 1.) The name Palestine, which in all modern geographies it exclusively bears, and which, therefore, is to be regarded as the most common, although it comprehends more than the name Canaan, was given to this country chiefly by Greek authors, (Herodotus, Book vii. 89.), because of its inhabitants, the trading and commercial Philistines (Phœnicians), on the Mediterranean, were the most known to the Greeks. It is also called Syria-Palestina, as a country in latter times connected with the neighbouring kingdom of Syria. As the scene of the sacred history of Jews and Christians, it is named the Land of God, or the Holy Land; (Book of Wisd. xii. 3; 2 Macc. i. 7) but this more general denomination is not to be reckoned among the proper names of the country. For distinctive description, the name Land of Judea has been selected, because, it is at once the most general, and the most known, and will be used synonymously with the name Palestine, as the proper name in modern geography. Besides these, the name Falestiné, with which the Turks, the present rulers of this country, designate it, has of late arisen.

These different names are borne by that portion of

the extreme west of the Asiatic continent which is washed by the Mediterranean. Its boundaries varied at different times, and were most extended under David and Solomon. Under the Romans, in the time of Christ, this region was bounded on the north-west by the Phœnicians, on the north by the Syrians, on the east by the mountains of Gilead and Arabia Deserta, on the south and the south-west by Arabia Petræa and Egypt, on the west by the Mediterranean sea, also styled in Scripture simply the Sea. It has been truly remarked, that, from the peculiarity of its position, Palestine is thus well adapted for the great events of which it was destined by God to be the theatre. It was thus brought into contact, on the north and the east, with the great nations of Asia; by means of the Mediterranean, and the commercial Phœnicians, the eastern parts of neighbouring Europe, (Greece, and Italy, namely), were opened up to it; and, through Egypt, it had easy intercourse with Africa. It is also specially to be noted, that this position was highly favourable to the speedy diffusion of Christianity in all directions.

The extent of this country was insignificant, relatively speaking. It reached from the 31st to the 34th degree of north latitude, and from the 35th to the 36th of east longitude, extending, from south to north, about 190 miles, and in its utmost breadth from west to east about 90, here and there only from 18 to 30; its medium breadth being about 45. In its whole superficies, there might be 11,000 square miles; nearly half the size of modern Switzerland, and somewhat less than Sicily.* When the Scripture wishes to express the greatest length of the country, it names the cities of Dan, on the north, and Beersheba, on the south, as its extremities; and "from Dan to Beersheba" thus means the whole country of Judea (2 Chron. xxx. 5.) The immense population which we occasionally find spoken of in the Scripture does not, indeed, correspond with this extent; and, owing

* See Note B.

to the changeful destinies of the country, this is a point on which to speak with precision may be impossible. Notwithstanding its industrious cultivation and fertility, the moderate style of living among all oriental nations, and the known productiveness of Jewish marriages, it is still hardly to be credited, that, even in the most flourishing periods of the kingdom, the number of the inhabitants should have amounted to five millions, as is commonly said. Perhaps less than half this number may be nearer the truth, and even from this we might make a large deduction, especially in the time of Christ; although, on the other hand, we might not venture to draw a retrospective conclusion as to its ancient condition, from the scanty population of a country in our day languishing under all internal miseries. In any case, however, the extent of this country would hardly afford space, far less sustenance to the modern Jews, should they wish to return thither.*

(2.) MOUNTAINS, PLAINS, AND VALLEYS.

Judea, at first sight, does not appear to be even highly favoured by nature, for it is in a great measure a mountainous country, having here and there a single valley, and in the centre one of larger size, through which flows the Jordan. On both sides of this river there runs a mountain-chain, which diverges into numerous ramifications, and at last unites with Mounts Sinai and Horeb in Arabia Petræa. This mountain-chain is, however, very well watered in general, fertile, and capable of the highest cultivation. In its different directions and individual parts, it bears various names. On the north, it commences with *Mount Lebanon*, which signifies the white or snowy mountain, because, on its highest peaks, the snow is never wholly melted, even in summer, and which, though actually belonging to Syria, must not be here overlooked, because it is so

* See Note C.

intimately connected with Judea, and so frequently mentioned in Scripture. It properly consists of two parallel ranges of mountains, divided, in a north-westerly course from the mouth of the river Leontes, into four elevations, rising the one above the other, including betwixt them the large valley of Cælo-Syria (Syria in the hollow), and, owing to its varying altitudes, presenting the interesting spectacle both of a spring and a winter landscape. The chain denominated Anti-Lebanon, from its being, at Tyre, parallel and opposite to the Syrian Lebanon, constitutes the northern boundary of all Palestine, and, as being strictly in that country, is in Scripture generally termed Lebanon. This mountain is particularly famous for its cedars, of which we shall speak when treating of the woods of Judea. Its highest central point is termed Mount Hermon, which, however, is to be distinguished from another smaller Mount Hermon, in the province of Galilee, not far from Mount Tabor. Different other mountains, interrupted only by a few valleys, form a chain (from Anti-Lebanon on the east of the Jordan, to the mountains of Moab, in the south), which, under the general term mountains of Gilead (or Shenir and Sinai), comprehends the mountains of Basan on the north, Gilead (in the restricted sense) in the centre, and Abarim on the south, and, for a breadth of sixty-three miles, extends as far as the Euphrates, through Arabia Deserta. As, however, little mention is made of these in Gospel history, we need here only observe, that, in the mountains of Abarim, we find Mount Nebo, from which Moses looked down upon Judea, and on which he also died. (Dent. xxxii. 49.) Attarus now calls this mountain Djhebel, and Burckhardt, who in his travels through this region came close to it, calls it the highest point in the vicinity; and on its summit is a heap of stones, shaded by a very large wild pistachio tree. The mountain-chain on the west of the Jordan, and its different hills, are of more importance, because more frequently mentioned in Gospel History.

South-east of Lebanon, on the Mediterranean, and

on the south side of the bay of Acre, *Mount Carmel* stands forth conspicuously, and well deserves its name (a fruitful field), from its beauty and fertility. Towards the sea, it shoots up into a precipitous naked promontory, which belonged to the Phœnicians, and thence stretches into the country with an increasing breadth of low acclivities, and to the extent of more than twenty miles, so as to form between it and the sea a large, beautiful, and fertile plain. On the south-east, it unites with the mountains of Samaria or Ephraim, of which we shall subsequently speak. The middle of this range, towards the east, where it consists of varied hills and dales, adorned with shady groves and cool fountains, and full of numerous beautiful caves, is the most pleasant part of it, and that which best repays cultivation. "This locality," remarks Prokesch, "is excelled by no country, which I have seen, in richness and depth of soil; it deserves to be styled the land of promise." These caves are to be found throughout the whole mountains, and their number is estimated at two thousand. Among them are shewn those which the prophets Elijah and Elisha selected for their habitation. These, in later times, also served for quiet retreats to Christian monks and hermits, in their retirement from the world; and there is likewise here a convent, but deserted by the Carmelite monks, professedly on the spot where Elijah slew the priests of Baal (1st Kings xviii). A recent philosopher conjectures, that we may consider this Carmel to be the hill on which Christ addressed his disciples, shortly before leaving the earth, (Matt. xxviii. 16), because, to men shunning observation, it was undoubtedly better suited as a quiet retreat than an open exposed mountain. There is little in this conjecture, and less in that as to Tabor; and it is best to leave the whole matter undetermined.

This *Tabor*, now Djhebel Tor (so called from its resemblance to a navel, or denoting, perhaps, simply a round elevated spot), was about nine miles from Carmel, more than six from the Jordan, and one from the

town of Nazareth. Its regular conical formation, its gentle ascent from a beautiful plain, its flattened, oval summit, overgrown with shrubs and fennel, and extending to about a league, its surface covered with trees, oaks principally, and wild pistachios, and the strikingly bold prospect one has from it, of the Mediterranean, the Lake of Gennesareth, the Jordan, and the delightful scenery around, make this hill one of the most beautiful and pleasant in the country of Judea. "If," says Korte, a traveller in Palestine, "there be in nature aught that is lovely, it is this hill. Many as are the mountainous regions through which I have travelled, never have I seen the equal of this hill, the aspect of which is so beautiful, and the incomparable view from which is so charming." The notion that Christ was transfigured on this hill is groundless, and extremely improbable; for Christ was at that time at Paneas or Cæsarea Philippi, on the south of the previously mentioned great Hermon; and if it be conjectured that, during the six days which elapsed between his residence there and the transfiguration, he could easily have come to the vicinity of Tabor, it is also not to be overlooked that the Evangelists notice no such journey, and that it is incredible that he should select such an open mountain for an interview with secret friends, whom his disciples took to be Moses and Elias.* It is to this day, however, pointed out to all Christian pilgrims as the hill of the transfiguration; and even though it be not, it undoubtedly deserves to be ascended on account of its natural beauty, notwithstanding that the road leading to its summit is narrow and stony. In the year 1799 this hill was again made remarkable by a bloody battle, between the French and Turkish forces, on the surrounding plain. In the last Jewish war, Josephus, the general and historian, fortified this hill against the Romans, and on its south-west side there are still to be seen the ruins of a Christian convent, which Sultan Sa-

* See Note D.

ladin took in the year 1187, and in place of which the Mahometans built a castle in 1214. Burckhardt found on it the remains of a large fortress. According to him, "there runs quite round the summit a continuous wall, built of big stones, close to the edge of the precipice, and in several places the ruins of bastions are found. Around the area lie the stones of strongly built private houses. The Catholic and Greek Christians, at a certain season of the year, celebrate the occurrence of the transfiguration by a solemn religious service; the former in a chapel cut out in a small cave, the latter on an altar surrounded by a low wall." Burckhardt also found on the hill a family of Greek Christians, its sole inhabitants. During the greater part of the summer, Tabor is, in the morning, covered with clouds, which disappear towards mid-day. North-east from Tabor, in the vicinity of the ancient Bethulia, now Saphet, and near the lake of Gennesareth, pilgrims are still shewn the so-called *Hill of the Seven Beatitudes*;—the hill, or, strictly speaking, the elevated plain, on which Jesus delivered the well-known sermon on the Mount, which commences with the often-repeated words "Blessed are," &c. It cannot be determined whether this be really the hill, as the Evangelists have not given its name: nevertheless a recent traveller affirms, that this hill would have well answered for such an occurrence, inasmuch as its moderately elevated summit is of considerable extent, and its sides slopes gently and continuously, that a large multitude of people might here have heard. This hill is also supposed to be that to which Jesus was wont to resort, in order to spend the night with God in prayer. According to Burckhardt, the place is now called the Stones of the Christians, because there are found on it four or five blocks of black stone, on which Jesus may have leaned as he addressed the people.

In the centre of the country, with many ramifications, rise the mountains of Israel, or Ephraim, so called because situated in the former territory of the tribe of Ephraim. These mountains are also termed in Scrip-

ture The Mountains. They comprehend all the mountains which are connected with the southern extremity of Carmel, and extend from the plain of Esdraelon, or Jezreel, to Jerusalem and Jericho. Upon the whole, this chain is fertile, and still highly cultivated, but towards the Jordan there is a sterile, wild, rough and desolate region, full of caves and ravines, which serve for common places of retreat to robbers.

The most remarkable single hills in it are *Gerizim*, *Ebal*, *Silo*, and *Quarantania*. The first two of these hills, the one on the north, the other on the south, are close to the city of Sychem, or Naplous, in the territory of Samaria. On Gerizim (called the field of the reaper, from its fertility), the Samaritans, from the time of Alexander the Great, had a temple dedicated to the true God, the rival of the temple at Jerusalem, and therefore destroyed by the revenge of John Hyrcanus. On account of this temple, the Samaritans had always a certain preference for this sacred hill, and for long after were accustomed to pray on it, and offer sacrifice (John iv. 20). The scanty remnant of this people in Naplous (Sychem) have still a simple temple, containing three chambers for prayer, of which the one in the centre is the holy of holies (which the High Priest alone can enter), and within which, on an altar, lies their Bible (the five books of Moses), covered with a veil. Here they offer their devotions with their eyes turned towards the neighbouring Gerizim, of which the jealousy of their Turkish rulers will not permit them to have a nearer view.

The less fruitful Ebal (hence called the bare and stony), opposite to Gerizim, is only notable as the hill on which were erected stones of memorial, inscribed with the laws of Moses, and plastered over as a protection from the weather. (Deut. xxvii. 2-4; Josh. viii. 30-35.)

The hill of *Shiloh*, more than six miles south of Sychem, near which the ark of the covenant was kept for three hundred years, is reckoned the highest in Pales-

tine. Of the position of this hill Prokesch observes, "On the north (of the Mount of Olives) is an elevated district, on which, on the summit of a rock, appears a mosque, once the Christian church of Samuel, and in earlier times of Shiloh, where the people of the Lord erected the tabernacle, and Joshua cast lots for the division of the land."

The mountain of Quarantania, a naked, high, precipitous and inaccessible rock, at the extremity of the desert between Jerusalem and Jericho, has its name, as has the desert also, from the idle conjecture that Jesus was here during his forty days' temptation by the devil, and that it was from this hill that the latter shewed him all the kingdoms of the world.

The mountains of Judah, so called from being in the ancient territory of the tribe of Judah, are connected with the mountains of Ephraim, and extend, with continually increasing ramifications, from Jerusalem through all the south of the land, as far as the Dead Sea. They were generally fertile, and consequently covered with mountain towns, and were likewise full of caves and hollows, especially around the city of Hebron; but towards the Dead Sea they consist only of bare, scorched and desolate rocks. This mountainous district is noted in ancient Scripture as the scene of David's wanderings, in order to secure himself, and save his life from the pursuit of Saul. Single hills in it were named from the towns in the vicinity, but none of them are noted in Gospel history. *The Mount of Olives* is of more importance. It lay to the east, and at the distance of hardly a mile from Jerusalem, the capital, from which it was separated by the valley of Kedron (Zech. xiv. 4; 2d Sam. xv. 23, 30). It was so denominated from the olive trees with which it was covered, although citron, pomegranates, fig and palm trees, as well as vines, grew in considerable number on its fertile surface. Compared with the neighbouring hills of Zion, Moriah, &c. on which the city was built, it had a great altitude, so that from it one could easily overlook not only the

greatest part of the city, but likewise Mounts Ebal and Gerizim on the north, Bethlehem and Hebron on the south, the district on the Mediterranean on the west, and on the east that round the Jordan, the Dead Sea, and the mountains beyond. It hence appears how, from the Mount of Olives, Jesus had a view of the whole of the proud metropolis and its temple (Matt. xxiv. 3; Luke xix. 41). This hill also forms a semicircle from north to south round the city, and has its summit divided into three points, of which the northmost is the highest. If we reckon another small neighbouring height, farther to the north, it then has four summits. On its southern side, Solomon erected altars in honour of strange gods, which were destroyed by king Josiah, and hence this part of the hill was called the mount of corruption, or vanity (2d Kings xxiii. 13). The road to Jericho and Galilee passes over its eastern summit. At its base, toward the east, lay the well known Bethany. In ancient times, the appearance of the new moon was announced by fires lighted on the top of the Mount of Olives, and made known to the whole land by connected fires on other hills. As Jesus, according to the Gospel narrative, ascended to heaven from the Mount of Olives, the Empress Helena, in the fourth century, to commemorate this event, erected on its central peak a splendid church, in the room of which there now stands a Gothic chapel, which the Turks have converted into a mosque (Mahometan house of prayer). Near this, credulous pilgrims are still shewn the marks of a foot, cut three fingers deep in the rock, with the assurance that this is the impression left by Jesus as he ascended into the clouds. The fruitfulness of this hill, by which it was so distinguished in ancient times, is not discoverable now, and every year it appears to become more desolate. Sixty years ago travellers found on it numerous large olive trees, but now it is almost bare, having hardly fifty such trees, and here and there a vine, an almond, a fig tree, or the wild strawberry, while it is covered with the melancholy remains of Christian and

36

Mahometan chapels, and places of worship. The yellow colour of its bare surface gives it a dusty hue. At the base of the hill, where was the garden of Gethsemane, we find a grass plot, surrounded by a low wall, and belonging to the Latin monks, in which are eight olive trees, extremely old. It is maintained that they must have been there at least since the capture of Jerusalem by the Mussulmans, A. D. 636, because to this day they only pay the tax of one medine, to which every olive tree was anciently subject, while now, every such tree is taxed the half of its produce. Their roots, according to the testimony of Heinrich Mayr, are surrounded by heaps of stones, and their preservation is endeavoured to be accounted for owing to the goodness of the soil. This valley is crossed by a bridge over the Kedron, to the Mount of Olives, and this was the road which Jesus took on the night of his agony in Gethsemane. So much for the most remarkable mountains in Palestine. The different ramifications of the previously described mountains naturally form plains and valleys, of which we must indicate those most deserving of notice. They are the following.

On the coast of the Mediterranean, there extends a plain, of variable breadth, from the southern limits of the country as far as Mount Carmel on the north, in length about a hundred and twenty miles, and once the most lovely and fertile district in Palestine. The most southerly part of it, between the towns of Gaza and Joppa, is called the plain simply (Sephelah, the low land), and was anciently, as the principal dwelling-place of the Philistines, adorned with five large, flourishing and opulent cities, Gaza, Ascalon, Ashdod, Gath, and Ekron. The northern portion of it, on the other hand, which extended from the town of Joppa to Carmel, on the coast, was denominated Sharon (the oak grove or wood, according to the Greek translators of the Old Testament), and was distinguished for its still greater fertility and excellent pastures (Joel ii. 1; Isa. lxxv. 10; 1st Chron. xxvii. 29; Isa. xxxv. 2). It was hence numerously peopled, and covered with towns and villages.

Its nature cannot even now be belied, for Prokesch (in 1829) observes of it, "The great plain (from the lofty village of Mohallet) now lay before us, with its abundant crops, its olive and carob trees, and its countless herds of oxen, sheep, and horses. Beyond, rose the naked mountains of Samaria, and, in the north-east, the huge snowy mass of Anti-Lebanon glittered in the blue sky." This great plain of Sharon is carefully to be distinguished from a smaller, but not less beautiful and fertile plain of the same name, which runs from Tabor eastwards to the Lake of Gennesareth.

Besides this magnificent plain, on the coast, we have to notice the plain of Jezreel or Esdraelon, which, extending from Carmel and the Mediterranean eastward to the Jordan, intersects the whole country; its boundaries being Mount Tabor and the smaller Hermon on the north, and the mountains of Ephraim on the south. This plain, (or, strictly speaking, range of heights and hollows, level only in comparison with bare hills), which bisected Palestine west of the Jordan, and abounded in wheat, wine, oil, and other valuable products, is about from twenty-four to thirty miles long, and from twelve to fifteen broad. Where it abuts on the Jordan, it is connected with the already mentioned smaller plain of Sharon. Recent travellers are unanimous in their praise of this part of Palestine, and in ancient times its petty villages had as many inhabitants as moderately large towns could elsewhere reckon. The plain of Jezreel was also, as it were, the key of the country, for whoever was master of it, could easily subdue all the rest; hence it has constantly been the scene of decisive battles; and as Saul here fought and fell, so, during the Crusades, have Christians and Saracens, and, in our own times, Frenchmen and Turks, contended for its possession. Burckhardt gives a minute account of the last battle (Vol. ii. p. 587). He also found the plain naturally fertile, but actually barren. As the sons of Jacob here fed their flocks (Gen. xxxvii. 17) so does it still afford excellent pasture to the wandering Arabs.

A plain of equal beauty and extent is formed by the country near the Jordan (Luke iii. 3, "all the country about Jordan"): this is a valley seventy-five miles long, and six broad, in which the Jordan, between the Lake of Gennesareth and the Dead Sea, flows in a southerly direction, the boundary being on both sides mountains. The portion on the west of the Jordan belonged partly to Samaria, and partly to Judah, but that on the east to Peræa. The Arabs now call it El Ghor, or the deep valley. It was early inhabited, being the pasture chosen by Lot (Gen. xiii. 10), and, owing to its plentiful springs, was much more fruitful and pleasant than the plains near the Mediterranean. Burckhardt (Vol. ii. 593) in many places still found a beautiful sward, and luxuriant grass, but the greater part of it is a parched and little cultivated desert. This valley was frequented by John the Baptist, not merely because the highways, which passed through it to Jericho and Jerusalem, and the fords by which the Jordan was crossed, made the district populous and full of life, and eased his baptismal labours, but because here he could easily secure himself from pursuit; for the territory on this side the Jordan, as part of Judea and Samaria, being under the authority of the Romans, while that on the other being under Herod the Tetrarch, he could speedily change his residence, should danger threaten him on either. The southern extremity of this plain was also called the plain of Jericho, because, to the extent of five miles in length and three in breadth, it stretched from this city to Engedi on the Dead Sea. It, no less than the other parts, was distinguished for its beauty and productiveness: it was also well watered by brooks, and canals from the Jordan, afforded excellent food for bees, contained plantations of palm, olive, and balsam trees, and produced the finest roses in all Judea. Through the neglect of the present inhabitants of Palestine it is now totally unproductive.

Besides these greater plains, this country also contained numerous valleys of various size, which derived

their names, sometimes from the hills by which they were bounded, sometimes from the towns situated in them, sometimes from the little streams which flowed through them, sometimes from events which had happened in them, and, finally, sometimes from accidental circumstances. It will be sufficient shortly to notice the following :—

The valley of *Kedron*, as has been already observed, lay between Jerusalem and the Mount of Olives, and had its name from the brook which flowed through it.

The valley of *Jehosaphat*, which is most probably termed by Joel the valley of decision, merely in a figurative sense, (chap. iii. 2, 12, 14) is properly the same as the valley of Kedron : it stretched in a south-easterly direction along the Kedron to the Dead Sea, and was in ancient times the general burial-place for the common people ; and hence arose the belief, founded on the afore-cited passage in the prophet Joel, that it is to be actually the scene of the resurrection, and the general judgment.

The valley of *Hinnom* (2d Kings xxiii. 10, the valley of the children of Hinnom) was south of Jerusalem (Jer. xix. 2), and near the Mount of Corruption, and was anciently the scene of the inhuman worship of Moloch, to which idol children were offered in sacrifice* (Jer. vii. 31, 32). On the return of the Jews from the Babylonish captivity, this valley was held in such abhorrence that, after the speedy burning and destruction of its idolatrous follies, its name was altered to Gehenna, and transferred to hell, the abode of the damned.

The valley of *Rephaim* (giants), so called, in all probability, from the remarkable stature of its ancient inhabitants, extended from Jerusalem to Bethlehem, and was famous for its crops, and mulberry plantations. (Isa. xvii. 5.)

* It was also termed Topheth, from Toph, the Hebrew name of a musical instrument employed to drown the shrieks of the victims.—TRANS.

(3.) FORESTS, DESERTS, AND CAVES.

The mountainous character of Judea was the cause of its likewise containing extensive forests ; but these were particularly numerous only in ancient times, and have been gradually diminished by the frequent devastations of the country by hostile invasions, and also by having been used for building and fuel. The cedar forests of Lebanon are not to be regarded as belonging to Palestine, although, on account of their magnificence and beauty, they are frequently mentioned in Scripture ; for Lebanon, properly so called, belonged to the Phœnicians : hence Solomon, when building the temple, had to ask permission to cut cedars on it from king Hiram. If the contiguous Anti-Lebanon, which was nearer to Palestine, had afforded cedars, Solomon could have transported them by the Jordan more easily than from Lebanon to the sea, and thence to Joppa.

This magnificent, durable, and odorous tree, which grows to a great age, and is suited for every kind of building, especially for that of ships, is no longer very abundant on Lebanon. At the foot of the precipitous declivity on the highest part of the mountain, a mile and a half from the large village of Bschrirai, there is only a single thicket, in which there are ten or twelve large cedars, remarkable for age. Besides these, Burckhardt discovered twenty-five very large, fifty of middling size, and more than three hundred smaller and younger trees. The trunks of the old trees are covered with the names of travellers who have visited the spot. Buckingham observes, " The cedars on Lebanon form a small natural grove, which looks as if artificially planted, and stands in a hollow at the base of the highest summit of the mountain, and is surrounded by rocky heights. According to my reckoning, there are here about two hundred trees, all fresh and green. On approaching them, they have the appearance of a pine forest, but, on a nearer view, they are found to be much

larger than pines, although, like them, they bear needle-shaped leaves. There are about twenty very large trees, some of them with trunks ten or twelve feet in diameter, and branches of corresponding strength, each of which shoots out to a great extent, like a large tree from the parent trunk."

To the natives of this country, on the other hand, belonged the forest of larches and firs on Anti-Lebanon, the oaks on the hills of Basan, the woods on the borders of the tribes of Judah and Benjamin, on Carmel, Tabor, and other hills, and many smaller woods and thickets, partly on mountain heights, and partly on the shores of Lake Merom, and of all the Jordan ; but so insufficient was the supply of fuel, that the people, especially of the poorer classes, had to collect together all sorts of weeds, straw, and the dried dung of cattle.

The palm wood of Jericho, which was seven miles long, and gave to this city the name of the city of palm trees, is not to be numbered among the real forests, because the numerous palm trees in Palestine were more esteemed and protected for their fruit (the date), than for their utility as fire-wood.

When we speak of the *Deserts* of this country, we must not by this expression generally understand regular wastes, bare, terrible, wildernesses, but more frequently what we call *steppes* ; that is, districts thinly peopled, and not cultivated, but either wholly, or for the most part, used as pasture (Luke xv. 4). We are in particular thus to conceive of the so-called desert of Bethsaida Julias, on the Lake of Gennesareth, where Jesus fed several thousands, and of which it is expressly said, "now there was much grass in the place" (Luke ix. 10 ; John vi. 10 ; Matt. xv. 33). In like manner are we to understand Matt. iii. 1, where it is said, "John came preaching in the desert of Judea," that is, in the rocky and hilly pasture land of the province of Judea, which, however, as has been already observed, when mentioning the region round the Jordan, is indi-

cated by Luke (iii. 3) to have been the plain of the Jordan. There were also in Palestine, undoubtedly, bare, wild, and inhospitable deserts. Of these, the desert of Judea is to be regarded as the most important : it commenced six miles south of Bethlehem, near the town of Tekoa, and from thence stretched in an easterly course towards the Dead Sea ; its upper part being connected with the desert of Engedi, its centre with the desert of Maon, and its lower extremity with the above mentioned sea. But even this was in some places good pasture ground, for it produced the balsam tree, and was only here and there wild and barren. The place in which Jesus underwent his well known temptation is to be considered as literally a desert (Matt. iv. 1). Those who look upon this as a real occurrence * consider this desert to be that of Jericho ; that is, the wild mountainous district between this city and Jerusalem, and which, in consequence, bears the name of Quarantania (the place of the *forty* days' fast), and through which the road between the two cities proceeds for from six to nine miles. Recent travellers describe this spot as a most fearful desert, and highly dangerous, as it is the common resort of robbers and murderers. This was also the case in the time of Jesus, as is shewn by the parable of the good Samaritan : the road through this desert was hence called the bloody way, and, in latter times, the Romans erected a castle, the garrison of which was intended as a protection to travellers, from the attacks of robbers. The sterile mountain of Quarantania in this desert has already been described.

The desert of Bethaven was strictly a part of the barren mountains of Ephraim, lying towards the east. Many other parts of the country, which in the time of Christ were already cultivated, and partially peopled, were termed deserts, because of their infertility in ancient times.

* See Note E.

In the many mountainous regions of Judea there were numerous caves, already described, and natural clefts in the rocks. Mount Carmel, Anti-Lebanon, and the mountains of Ephraim and Judah, were famous for the great numbers found in them; and particularly in the last of these, in the vicinity of Hebron, were the largest and most remarkable caves. The cave of Adullam, in the frightful mountains which stretch east of Bethlehem towards the Dead Sea, easily contained David and his four hundred followers (1st Sam. xxii. 1, 2). In early times these caves were the usual abodes of the native inhabitants, whence they were termed Troglodytes (dwellers in caves). When, with advancing cultivation, and a more humanized mode of living, they were supplanted by towns and villages, they were still used as places of concealment, as magazines, fastnesses, and places to flee to in war, and other personal dangers. They likewise served as retreats to robbers, and bands of rebels, who from them disturbed the country. Individuals, also, as the prophet Elijah (1st Kings xix. 9) and David (1st Sam. xxiv. 4) often took up their quiet residence in them; and Jesus himself (Matt. xxiv. 16) advises the people, in the time of the last Jewish war, to "flee to the mountains," that is, to take refuge in the caves in the mountains of Judea, because this district, far from the theatre of war, had for long been visited only by the wandering shepherd. These caves are still used for the same purposes by the present inhabitants of the country.

(4.) RIVERS, STREAMS, SEAS, LAKES, AND FOUNTAINS.

The largest and most important river in Palestine is undoubtedly the Jordan (now called El Sheriah, and El Arden). Its ancient name means *the flower down* (as Rhine, from *rinnen*), because it flows through the land in a straight line, from north to south, with a course of

eighty-one miles,* and varying much in breadth at different places. The lofty ridge of Anti-Lebanon, near the town of Cæsarea Philippi, surmounts Lake Phiala (now Birket el Ram), formed by the melted snow of this mountain, and this is the true source of the Jordan—the perennial fountain of its waters. From this lake, after being augmented by the rains, it flows on for several miles to the small, marshy, and muddy lake Merom or Samochonitis (now Hule), which it forms, and by which its originally pure and clear waters are polluted. From this lake it flows on for thirteen miles through a narrow rocky bed, surrounded by heights, by which its waters are again gradually purified, and, by means of several small streamlets, is swelled into a river of about seventy feet in breadth, and nine in depth. About a mile from Lake Merom, there is over it a four-arched bridge of basalt, sixty feet long, and sixteen broad, called Jacob's Bridge (Dschiff Beni Yakoub), because the patriarch here crossed the river on his return from Mesopotamia. At the end of the above thirteen miles, it enters Lake Gennesareth, and on leaving it flows with increasing rapidity for thirty-six miles, bounded on each side by mountains not far apart, through a beautiful plain, which is lowest close upon the stream, on to the Dead Sea, which ends its course.

Between Lake Gennesareth and the Dead Sea, where the Jordan is about a hundred and twenty feet broad, and nine deep, there were in the time of Christ several, or, at least, two remarkable places of passage across the river; the one Bethabara (the place of the ford), near Jericho, and the other near Scythopolis (Byzan), where Burckhardt crossed the river. On the east bank, at such a crossing place (Bethabara), was the spot, now no longer recognisable, where Jesus was baptized (Matt. iii. 13; John i. 28). When, therefore, the pilgrims now-a-days proceed from Jerusalem to the *west* bank

* This is a mistake: all travellers represent the Jordan as running a course of a hundred miles.—TRANS.

of the river, in order to bathe at the place where Jesus was baptized, they mistake the true locality. Legh (in 1808) found the Jordan, near Jericho, so thickly shaded by tamarisks, willows, oleanders, and other bushes, that the stream was invisible till one was close upon it. Besides, the river was convenient for John's baptism only in its higher part, near Lake Gennesareth, where it can be waded in shallow places, whereas lower down, as we have already said, it is nine feet deep, and even more.

Throughout its entire course its banks were generally covered with trees, reeds, and aquatic plants, because this river, especially in spring, when greatly swollen by the melted snows of Lebanon, expanded, and went beyond its deep inner banks to the extent of half a mile. These banks were frequented by multitudes of wild swine, lynxes, jackalls, hares and birds (Jerem. xlix. 19; l. 44). It is largest in March, when the snow is melted on the mountains in which it has its source. Its water is then more muddy, yellow and brown than at any other time, and its flow more rapid and violent. A recent traveller, who visited the Jordan in 1806, from the western shore of the Dead Sea, at its point of junction with the same, relates, that at first he could hardly distinguish its yellow, deep lying, muddy and lazy stream, from the sand banks on either side, and that he found the water bitter. (This might be owing to its proximity to the Dead Sea.) He, moreover, estimates its breadth, at this place, as from fifty to sixty feet, and its depth, close to the shore, at six or seven. Buckingham reckons the Jordan above Rieha (Jericho) about twenty-five yards broad, and he rode through it in January: the stream was strong.

This river was sacred in the eyes of the Jews, as their national river, and was as highly esteemed by them as the Nile by an Egyptian, or as the Thames by an Englishman; so many marvels, they believed, had been exhibited on its banks, and connected with it was every thing great and glorious in their history (Josh. iii. 14; 2d Kings ii. 8, 14; v. 10-14). To Christians, in like

46

manner, this river has become an object of interest, from Christ having been baptized in it : hence it has always had an especial sanctity among all their different sects. All pilgrims bathe in its waters, and the Greek church, on the 6th of January, has an annual festival—the blessing of the Jordan.

Of the other small brooks and streams, which hardly deserved to be styled rivers, we may first mention those which from the west or east flow into the Jordan, or the lakes which it forms, and then those flowing into the Mediterranean.

To the first class, on the west side, belong the *Daphne*, which flows into Lake Merom or Samochonitis.

The *Capernaum*, which derives its name from its vicinity to Capernaum, is full of water, and falls into Lake Gennesareth ; the surrounding country is exceedingly beautiful.

The *Aenon*, which rises in the mountains of Ephraim, and falls into the Jordan, between Lake Gennesareth and the Dead Sea.

The *Kedron* (called the black water, partly from the blood which flowed from the sacrifices in the temple, and partly from the impurities poured into it from the city sewers), rises in the valley between Jerusalem and the Mount of Olives. Its channel is deep, and without a tree : near the city it is barely three paces broad, and in the warm season is totally dry, but in winter is swollen by the rain water from the neighbouring hills : it flows south through the valley of Jehosaphat, at the extremity of which it turns south-east, and, finally, empties itself into the Dead Sea. The bridge leading over its narrow but deep bed, has been already described.

Near the Dead Sea, still stands the convent of St Saba, in the bed of this stream, and the chapel of the convent is also situated here, but on a small height.

On the east, there flow into the Jordan the small river *Hieromax* (now Sheriat el Manshur) and the *Jab-bok* (now El Xerka) below Lake Gennesareth.

The *Arnon* (now Mudshab), rises in Arabia Deserta :

it was formerly the boundary between the tribes Reuben and Gad and the Moabites, and falls into the Dead Sea.

Of those streams in Judea which flow into the Mediterranean it will be sufficient to notice :—

The Belus, which flows out of the marsh of Cendavia, and, after a southerly course of three miles, falls into the sea, below the coast town of Ptolemais. It is noted because the Phœnicians made the first glass from its sand, and it is hence called Shichor Libnath, that is, the muddy, glass-river. The ships of Venice still take the sand of the Belus as ballast, to be employed in the preparation of glass.

The Kischon, which rises at the base of Mount Tabor, and, augmented by many streamlets from the mountains of Ephraim, flows through the beautiful plain of Jezreel, and falls into the sea at the northern extremity of Mount Carmel, having a breadth of twenty paces.

The Chorseus and *the Kanah* (reedy river), which fall into the sea, the one to the north, the other to the south of Cæsarea, and *the Jarkon*, which also falls into the Mediterranean near Joppa, and, according to the most recent French accounts, is not to be easily waded at its embouchure.

The Eschcol (grape-river), and *the Besor* ; of which the former joins the sea at Ascalon, and the latter at Gaza.

It is to be observed of these, and of other streams and rivulets, that, with the exception of the Kischon and the streams on the east, they do not always contain water, but only during the rainy season, and that, during dry weather, their beds are alone to be seen. The Hebrew word (*Nachal*, now *Wady*), which signifies both a valley and a stream, or water-course formed by rain, and flowing only for a time, has often led people to look for a constantly running water ; whereas, what is intended is a valley, and a temporary current occasioned by the rain ; and that this is the case in particular with

the above-mentioned brook Eschcol is proved by Numbers xiii. 24, which must evidently be understood of the valley of grapes.

Of the *Lakes* of this country, those specially claim our attention which are connected with the principal river, the Jordan, and which, when describing its course, have been already alluded to in passing.

Lake Merom (the upper Lake, or lake Samochonitis, according to a more recent appellation, now Bahr el Huly—that is, the lake of the valley in the plain), is muddy and slimy, and covered with reeds and rushes. In spring, during the time of thaw, it reaches its greatest elevation, and is then nine miles long and five broad; while in the dry season it is much less, and frequently it is a mere marsh, with the exception of the course of the Jordan, which flows through the midst of it. It is called Merom (the upper lake), in contradistinction to Lake Gennesareth (now Bahr Tabaria), which lies nine miles south of it, and is also formed by the Jordan, which flows through it.

Lake Gennesareth, according to a doubtful derivation of the word, derives its name from the remarkable beauty and magnificence of the country on its northern shore, which is called Gennesar (the garden of riches), and which, according to Burckhardt (ii. 559), is still proverbial among the surrounding inhabitants for its productiveness: in ancient times, there stood here a considerable town, called Cinnereth for the same reason. From the province of Galilee, of which it is the eastern boundary, it also bears the name of the Sea or Lake of Galilee; and from the city of Tiberias, on its southwestern shore, which, in the time of Christ, was rendered famous by Herod Antipas, that of the Sea or Lake of Tiberias. The lake was ten and a half miles long, and at its broadest point three and a half in width (Josephus, Jewish War, lib. iii. cap. 13, § 7).*

North and south it is bounded by a level country,

* See Note F, in correction of the numbers here given.

and east and west by hills and beautiful heights. Its water was clear, salubrious, and full of fish, and its shores were covered with odorous reeds, and balsam trees. From the neighbouring hills there flowed into it beautiful streams ;—on the west, the brook Capernaum, near the town of the same name ; on the east, the Gerasa, and the Hieromax. All ancient authors and modern travellers give the most glowing description of the beauties and advantages of this lake and the surrounding country.

The entire district was amazingly fertile, and all the productions of a mild climate, and those which, to arrive at perfection, require a genial temperature, were found in its vicinity. Innumerable palm, fig, and olive trees bloomed on its picturesque and enchanting shores ; grapes, and kinds of food which the most epicurean tastes can now only wish for, flourished here, and productions which are only the reward of the most laborious cultivation of an inexhaustibly fertile soil were found here in superabundance. “ Even still,” observes Seetzen, “ where the whole neighbourhood groans under oppression and tyranny, and where we vainly look in this favoured vale for the orchards and vineyards of ancient times, it is favourable for the cultivation of the most valuable fruits of the south ;—dates, citrons, pomegranates, indigo, &c. ; and the heights in the vicinity for the products of a temperate climate.”

And, in the time of Christ, how was the natural beauty of this noble lake augmented by the charming towns, villages, and hamlets with which its shores were sprinkled ! Here, in a lovely amphitheatre, and in close proximity to each other, were the populous towns of Capernaum, Bethsaida, Magdala, Tiberias, Emmaus, Tarichea, Gamala, Hippos, and Bethsaida-Julias ; and intervening between these, a multitude of nameless, industrious, and flourishing places. Besides, the abundance of excellent fish, for which the lake was famous, supplied the surrounding population with occupation, food, and means of support. About twelve hundred

fishermen, with about two hundred and thirty boats, were continually employed on its mirror-like surface, and imparted the utmost animation to the picture of its natural beauties. Their fishing barks were continually being passed by the passage boats which connected the inhabitants of the surrounding towns and villages in the closest intercourse, or furnished the means of a delightful pleasure-sail along its shores. Its waters had a gentle flow, and broke in little waves upon the beach, and were only occasionally thrown into commotion by a blast from the neighbouring hills and mountains; nor was this either of long continuance, or very dangerous (Matt. viii. 23-27). They were agreeable to drink, constantly cool and clear, the bottom being visible, and lost themselves on its shores amid the fine white sand and ever blooming aquatic plants. In short, this lake wanted nothing to make it and its vicinity the most charming spot in the whole of Judea. It hence appears why Jesus, the warm and feeling lover of nature, chose it as his favourite place of residence, why he, in a manner, made his home at Capernaum, why he so often and willingly wandered by its shores, or sailed on its waters, and made the surrounding towns and villages the scenes of his unwearied activity. From the fishermen of this lake he selected his disciples (Matt. iv. 18-22); on it he wrought his miracles (Matt. viii. 23-27; Luke v. 1; John xxi. 1); thither, where he had his most numerous and devoted followers, he resorted when threatened and persecuted by his enemies in Judea and Jerusalem; and if even here watched and in jeopardy, a short passage from the western to the eastern shore of the lake brought him easily into the dominions of the mild and just Philip the Tetrarch, where he found peace and security.

As already remarked, Gennesareth (now Tabaria) has now lost much of its ancient beauty and amenity. Its now woodless hills give it an air of profound melancholy. Its shores are no more cultivated, its ancient towns and villages lie in heaps and ruins, its fishery, as

may readily be credited, now employs less industrious hands; and Seetzen, at the village of Tabaria (the ancient Tiberias) found only a single old useless boat; and the tacksman of the whole fishing on the lake only fished from the shore with a casting-net. Burckhardt, too, found this boat, but fallen to pieces, and no new one to replace it. According to him, the fishery, which is most productive in the northern part of the lake, was let at the yearly rent of seven hundred piastres. It is fished by the line; and to get a dish for Buckingham, a man fished a whole morning.

Of a totally different nature is the most extensive and southerly of the lakes in Judea, into which the Jordan empties itself, and which is commonly called *The Dead Sea*. It bears this name partly because neither fish nor any living creatures are found in it, and partly because the Jordan, and other streams, are swallowed up in its depths, without again flowing forth as living streams. In latter times, it was called Lake Asphaltites, from asphaltum (*i. e.* bituminous pitch of Judea) being found on its shores, which, being detached by storms from bituminous rocks in the vicinity, or from its bottom, is floated about by its waves. It was called the sea of the plain, because, in early times, it was the valley of Siddim; or, more probably, because south-east of it there extends a vast plain as far as the Elanitic Gulf;* and the Salt Sea, because its water is excessively heavy, its proportion to pure water being as three to two; and the East Sea, from its position in relation to the Mediterranean. The Turks now call it Ulu Degnitsi, that is, the Dead Sea; and the Arabs, the Sea of Lot (Birketh-Luth), from a circumstance to be afterwards mentioned. Its form is indicated by the map; its length being from forty-nine to fifty-four miles, and its greatest breadth thirteen.† It is surrounded by bare and barren mountains, which, especially on the east side, have an uncommonly dismal ap-

* See Note G.

† See Note H.

pearance. Among these, there is, at the south-western extremity, a great mountain of salt, whose base, passing below the lake, is probably the cause of its preserving its saltiness.

The hard, sandy soil near the shore, which is destitute of vegetation, is encrusted with salt, formed by the reflux of its overflowing waters, and which, especially on the east side, being collected, supplies a part of the country with the salt it requires. Only a few spots on its shores are productive, being inhabited by poor Arabs, who build themselves reed huts, and cultivate dourra (Syrian corn) and tobacco. Its water, although clear and pure, is as saline as refined salt; whatever is dipped in it is no sooner dry than it is covered with a saline crust; it burns the lips like a strong solution of alum, and is much heavier than the water of the ocean. It is a fable, however, that iron floats on it, and will not sink.

That in the warm months, which here attain a tropical temperature, copious and noxious vapours should rise from a lake so low in position, and rich in minerals, is natural: hence the scanty population is often afflicted with disease; but that a constant smoke ascends from it, the poisonous exhalations of which kill every bird which flies across, is without foundation.

It has been repeatedly asserted, that not a single fish is to be found in its waters, which seems to be proved by the fact, that its shores have been searched in vain for those shells, and marine productions, which form the food of fishes. When, therefore, Chateaubriand supposed that a noise heard by him during the night was caused by multitudes of small fish, he must have been under a mistake. Seetzen, the most recent observer of this sea, could discover in it not a living thing. No boat or ship has ever navigated this dismal sea,* though this might easily have been done, and its shores alone have been explored. It is of no note in Gospel history, but in the

* See Note H, at its conclusion.

Old Testament it is remarkable for the conflagration of its bituminous soil, and for the natural convulsion this caused in the valley of Siddim (accacia vale), in which stood the cities of Sodom, Gomorrah, Admah, Zebolim, and Zoar (Gen. xix. 24-26). By this catastrophe, Lot's wife was turned into a pillar of salt; that is, she perished, and her body was found covered with an encrustation of salt: hence the Arabs, as already remarked, give the sea the name of the Sea of Lot.

A recent geographer observes, "If we consider the position of Judea, this lake must be as old as the course of the Jordan;" and as this must have been formed at the same period as the present formation of the country, it is easy to perceive what weight is due to this opinion as to the origin of the lake.

That the ruins of the above-named towns are still visible in its waters, is also a fable, probably originating in the remains of an ancient bath on the lake, near Calirhoë. It was the ancient opinion, that the waters of the Jordan, the Arnon, and several other mountain streams flowing into this lake, had a subterranean exit; but now, with greater probability, it is believed that the lake is relieved of this constant influx by evaporation merely. Seven miles from its southern extremity, it is traversed by a ford, by which it may be crossed in three hours and a half. From this a great plain stretches southwards to the Red Sea.

The famous apples of Sodom, which grew on the shores of this sea, are asserted by Seetzen to be the fruit of a cotton tree, which, instead of pulp, contains only a useless species of cotton. The tree itself is like a fig tree, and only flourishes under the excessive heat in the vicinity of the Dead Sea. A Greek philosopher calls it *ascheyr*. Burckhardt states, that the Arabs speak of a spurious pomegranate, the fruit of which contains nothing but a dusty powder; he adds, however, that other persons deny its existence.

The Mediterranean, by which Palestine is bounded on the west, was called simply the Sea, or the Western,

or Great Sea. The Jews were never brought much into connection with it, because the Philistines, on the south, and the Phœnicians, on the north, intervened between them and the coast. The harbour of Joppa, used for navigation only in the days of Solomon, and the High-priest Simon, was the sole port belonging to the Jews. At a later period, King Herod constructed, at immense cost, a most useful harbour at Cæsarea, but it soon went to destruction.

The harbour of Ptolemais was indifferent, yet, during the Crusades, it was the constant rendezvous of the Christian shipping. From Egypt, as far as Joppa, the coast is low, parched, sandy, and inconvenient for landing; while, from Joppa to Tyre, it is lofty and sterile, full of cliffs, and remarkable for its promontories jutting out into the sea; among these, Carmel being conspicuous.

In ancient times, Judea cannot be regarded as universally well supplied with fountains and springs, and can be looked upon as not destitute of these only in comparison with the waterless deserts by which it is surrounded. In its mountainous districts, these springs were most abundant, but its plains were sparingly supplied, and had to be watered by artificial canals. Even Jerusalem, the metropolis, was very ill provided with springs. The fountain of Siloam, south-east of the city, the waters of which were collected into a large pool (John ix. 7-11), and which Henry Meyr found to be clear as crystal, of a milky appearance,* and in taste somewhat salt, yet uncommonly pleasant; the fountain of Rogel (the *walker's* fountain), eastward of Jerusalem, in a small hollow between Mounts Zion and Moriah (Josh. xviii. 16), and the water-courses to the west of the city, hardly furnished the most necessary supply. Hence, from Bethlehem, the vicinity of which afforded the greatest collection of good waters, there was a large

* We translate literally, the said Henry Meyr being the party bound to explain how water resembling milk can yet be clear as crystal.—Tr.

artificial aqueduct (2d Sam. xxiii. 15 ; 2d Kings, xx. 20) which supplied Jerusalem, and is still in existence.

In Gospel history, the most noted is Jacob's well, near Sichem, in Samaria, at which Jesus, when traveling through this province, once rested during the heat of the day. This fountain was three quarters of a mile from the town, on the right of the road leading from Jerusalem to the country : it was very deep, and consequently always fresh and cool, and derived its name from having been dug, or at least used, by this patriarch, on his return from Mesopotamia. From the fourth to the ninth century of the Christian era, this well was covered by a church which is now in ruins, and the well itself is now choked up. The scarcity of such wells in Judea caused them to be the more highly valued, and obliged the inhabitants to dig numerous cisterns (reservoirs, that is, for collecting rain water), which were to be found in almost every house at Jerusalem. Hence, in the language of Scripture, as well as of Christ, running water, fresh, and ever-flowing, is an emblem of the purest and most animating happiness.

This country possessed one sanatory fountain deserving of notice. Its waters flowed into the pool of Bethesda, near the sheep-gate (now Stephen's gate) of Jerusalem ; this pool being a large stone reservoir, around which were erected five porches (or cloistered walks), for the reception of the sick who made use of the water (John v. 1). It seems to have assumed a reddish muddy appearance, owing to the yellow deposit resulting from the ferruginous properties of the water, and to have been only occasionally in a state of activity (an angel troubled it, according to ancient tradition*), and then to have had its healing powers weakened for a long period, by the escape of its gases, the subsidence of its contents, or the influx of rain water. Hence the belief that it was only while in an active state that it had enough of the healing power to cure the person who

* See Note I.

first should step into the pool. It was probably used at other times also, and if attention had been paid to the escape of the soft water which flowed into it, the effects produced would have been not less beneficial.

The pool of Bethesda was a hundred and twenty feet long, forty broad, and eight deep, and still exists, but empty. A little water is only occasionally found at its northern extremity. Bethesda, with its five porches, means the house of mercy.

South of the town of Tiberias, on the shores of the Lake of Galilee, there was a famous warm-bath, which is still found in four springs, possessing the virtues of the healing waters at Aix-la-Chapelle. Over the principal spring, there is a building fitted up for the convenience of bathing, which, about thirty years ago, was rebuilt by Djezzar (the Butcher), late Pacha of Acre. Burckhardt gives the most recent information regarding this bath, which is resorted to by all Syria, especially by rheumatic persons. The quantity of warm water is remarkable, and might drive a mill. The baths of Calirhoë (*i. e.* the beautiful fountain) on the north-east side of the Dead Sea, south of Machërus, which, according to Legh, consist of a hollow, full of warm water springing on all sides from the surrounding rocks; and those of Amatha (now Om Keis), near the town of Gadara, on the east side of the Sea of Galilee, were also famed for their virtues. The latter, in particular, were well known and frequented, and were as much esteemed as those of Baïæ in Italy. Burckhardt also found them out. They are warm, sulphurous springs, in which one can hardly hold his hand, and are much preferred to the mineral waters at Tabaria. They are still visited by the sick.

(5.) CLIMATE, FERTILITY, AND PUBLIC CALAMITIES.

The very position of Judea, between the 31st and the 33d degrees of latitude, its most northerly limits

being thus sixty geographical miles nearer the equator, and the torrid zone, than the Island of Sicily, the most southern part of Europe, might lead us to suppose that its climate must be extremely mild, and that its weather must be far from being rough and cold. And such is the fact. There is, it is true, some diversity in this respect, between the mountainous and the level parts of the country, but it is not excessively great, and Palestine, upon the whole, enjoys a warm, agreeable, clear, and frequently hot atmosphere. Hence the Hebrew poets use the dew and the rain, as the most beautiful figures for activity and life, and often consider the sky simply as the treasure-house of the blessing so often promised to their country. The nights, even in the warm months, are distinguished by a very perceptible degree of cold, which, after sunset, is occasioned by the fall of heavy dews, which often pass into hoar-frost. (Genes. xxxi. 40 ; Jer. xlv. 30 ; Luke xxii. 55 ; John xviii. 18.) Several recent travellers, Rawolf, Thevenot, Olearius, and others, complain of this as a phenomenon which makes the nights very dangerous to the imprudent. The seasons in this country are totally different from those with which we inhabitants of central Europe are acquainted. We speak of two principal seasons of the year, called summer and winter, (Genes. viii. 22.) Yet these may be divided into six different periods. These will be best understood if, taking seed time as our starting point, we proceed from the commencement of the Jewish civil year. Seed-time, the beginning of the year, commenced at the middle of October, and lasted to the middle of December, and was remarkable for the early rains, (Joreh in Hebrew), which, the intense previous heat having dried up all the brooks, and diminished all the rivers and lakes by the great evaporation, were indispensable for the preparation of the soil ; so that their non-appearance was always a bad prospect for the harvest. The early part of the season was still very warm, and even hot ; the middle was cool, dull, cloudy, rainy, and in the

58

end of it the mountains were occasionally sprinkled with snow. In the end of November the trees were bare, and delicate people began to use a fire, (Jer. xxxvi. 22.)

The second period of the year, from the middle of December to the middle of February, was properly the Jewish winter. It brought snow, which, however, in the plains and low grounds, did not last beyond the night, and covered the waters with a thin film of ice, which disappeared on the momentary appearance of the sun. For forty days it made a native of a warmer region sensible of the cold, rendered the roads bad and slippery, but in the plains and valleys it was still warm, often hot, and accompanied by thunder and rain: gradually the meadows were decked with all sorts of flowers, the fields with bright green, and the trees with leaves; and at its conclusion, the almond, the peach, and the olive, are in full blossom. While it lasted, however, a cutting north wind often blew from Lebanon, the mountains were covered with deep snow, by which means the brooks and rivers began to recover the water they had lost.

The third season, from the middle of February to the middle of April, was already the Jewish spring, although, at the beginning of it, it was still rather rough. In the plains, the heat was already somewhat oppressive; thunder and hail storms were frequent, but ended entirely with April. The latter rains (Hebrew, Malkosh), so necessary to the grain in the cultivated fields, fell at this season, but ceased at the commencement of April. These latter rains, with the already mentioned former rains, wanting which the land was visited by a very bad harvest, or even a famine, were anxiously looked for; and hence, in many places of Scripture, are landed as the greatest of heavenly blessings (Deut. xi. 14, 17.), while their non-appearance was looked upon as a grievous misfortune (Jer. iii. 3.)

With the beginning of the fourth season, from the

middle of April to the middle of June, commenced the harvest, which during this period was so completely concluded, that the harvest feast could be celebrated on the day of Pentecost, the 3d and 4th of June. After this the temperature daily encreased; in the plains it was already excessively hot, while in the narrow valleys on the sea-shore, and among the hills there was the loveliest European spring. Rain and thunder were unknown till the conclusion of the two remaining seasons; although in the end of April the sky in the morning exhibited light clouds, or elevated vapours, which speedily disappeared. From the end of this month to the end of September, the sky was without a cloud. By the middle of May the country assumed a burnt aspect, but was refreshed by the heavy dews; hence dew is frequently considered one of the greatest of heaven's blessings (Genes. xxvii. 28; Deut. xxxii. 2; Mich. v. 6.)

The fifth season, from the middle of June to the middle of August, was likewise distinguished by an encrease of temperature. All sorts of fruit were ripe, the brooks began to dry up, and the ground to harden, and its green colour to turn into yellow, under the influence of a hot east wind.

This was still more the case in the sixth season, from the middle of August to the middle of October, the termination of the civil year of the Jews. This, in particular, was called the hot season (*Chom*), during which the beds in which the brooks flowed at other seasons, were all that was to be seen. Owing to the soil being so parched, a single spark would at this season set on fire grass, thorns, weeds, and forests, and cause the greatest devastation; hence any such carelessness was strictly prohibited (Ex. xxii. 6.) At the end of this season the heat began gradually to diminish, the nights were cool; in September the heat was moderated by a little rain, the bare ground was again clad in cheerful green; and with the middle of October the civil year

60

recommenced its course as above described. Such, upon the whole, is the climate of Palestine at this day,

We may here briefly notice a matter connected with this subject, and which, to many readers, may not be without interest. The nature and form of clothing used by the natives, are greatly influenced by the mild climate of Judea. As is the case with all orientals, this was much more natural and simple than with us of the west. Next the skin they wore what was called the under garment, generally made of linen, and resembling our shirt, only longer and wider. Over this, which was kept close to the body by a girdle, they wore a cloak, that is, a piece of square stuff, linen or woollen, according to the season, and easily converted into a cloak, having a fold in front, in which they could carry different articles. Round the head they wrapped a finer stuff, in numerous folds, and in the form of what we call a turban. When out of doors, or on a journey, they fastened to the bare feet simple soles (sandals), conveniently tied round the foot and ankle, and taken off within doors. This dress was the same in all cases, in so far as its form is concerned ; the only difference between the rich and the poor being the costliness of the material. Both sexes in general wore the same form ; the sex being distinguishable only by the manly beard, and the greater degree of ornament which the women bestowed on certain articles, such as the girdle and the turban. When on a journey, the upper garment served for a covering during the night. See Matt. v. 40 ; John xix. 23.

The mildness and beauty of this country's climate are equalled by its *fertility*. Authors have at one time said too much, and, at another, said too little, on this point ; according as they were more or less free from prepossessions, or allowed their opinion to be determined by the different appearances presented by its different regions ; and those who are disposed to look upon the well known expression, " a land flowing with milk and honey," as denoting a sort of paradise, are in

as great a mistake as they who make its present desolation a reason for deciding upon its moderate fertility in early times. Not only the Scriptures, but likewise all ancient writers, agree in representing, that Palestine, before and during the time of Christ, was a highly favoured country; that the natural excellence of its soil abundantly rewarded the agricultural labours of its industrious inhabitants; that not only its valleys and plains, already described, were like ever-blooming gardens, and produced the fairest products of a genial clime, but that the most of its hills were cultivated, by means of terraces, to the very summit, and converted, as it were, into perpendicular productive fields, thus communicating to the landscape the aspect of extreme fertility; a fact still proved by many scattered remains of this ancient mountain cultivation. This country, since the destruction of Jerusalem, has, it is true, been so frequently and terribly ravaged by the Romans, the Saracens, the Crusaders, the Turks, and the Tartars, that in this respect it can hardly be recognized. Yet, notwithstanding the tyranny under which it groans, and which impedes and renders useless all industrious cultivation, the goodness of its soil cannot always be concealed; so that there is not the smallest ground for questioning that its harvests anciently produced thirty, sixty, and a hundred fold, (Luke viii. 8); which, in the period immediately preceding that of Christ, is proved by numerous existing coins, emblematically ornamented with ears of corn, and clusters of grapes. In order to be convinced of this, we have only to take a rapid view of the harvest, the vintage, and the pasturage of this country.

Agriculture was assiduously prosecuted in Palestine. Moses made it the basis of the civil constitution of his country, in order thus to wean the people from their roving nomade life, induce them to settle, give them a taste for the arts and sciences, and facilitate their advance to that state of cultivation by which man is first humanized. By his statutes, Palestine was to be no

62

longer a free pasturage, as it had been in the time of Abraham, but the lands were apportioned among the Jewish proprietors as permanent heritages, and each man was to gain his maintenance principally by his own industry. This object was accomplished. This did not last long, for though the Israelites had become landowners, instead of nomades, they were at liberty to inhabit towns, villages, and hamlets. The richest and most distinguished persons, of the simple mannered olden times, reckoned it an honour to put their hand to the plough, and reap their grain. King Saul himself tilled his land (1 Sam. xi. 5), and Elisha was called from the plough to the office of a prophet (1 Kings xix. 19). In the advance of luxury, and after the Babylonish captivity, many of the Jews, indeed, devoted themselves to handicrafts and trade, in order to become rapidly rich, but agriculture continued to be the basis of the general weal, to which they were invited by the natural fertility of the land, which only stood in need of the former and the latter rains, and the usual dews; and the arid spots occurring here and there, they aided by irrigation from canals, as well as by burning straw and stubble in the fields, or manuring them with dung, lime, and salt (Luke xiv. 35).

Among the grains cultivated, were wheat, which by way of distinction, was also termed corn, and was remarkably productive and nutritious; (rye being the product of a colder climate was unknown in Palestine); barley, which was chiefly made into bread for the poorer classes (John vi. 8), and used as fodder for cattle, instead of wild oats; and also millet, spelt, beans, vetches, lentils, mustard, anise, cumine, as well as many other productions, such as hemp, flax, &c. Wheat and barley, however, were the articles chiefly cultivated. The wheat, in particular, was the best that could be had. It was even better than that of Egypt; hence the Phœnicians, to whom Palestine served as a granary, provided themselves with almost no other. (Compare Ezek. xxvii. 17; 1 Kings v. 11; Deut. vii. 8).

The implements of agriculture consisted of a very simple plough, without wheels, and requiring to be carefully guided, in order that the furrows might be straight (Luke ix. 62)); the staff by which the coulter was cleared, also served as an ox-goad (Acts ix. 5). In 1816, Buckingham saw this simple plough in use, and also a staff "from seven to eight feet long, having at one end a flat piece of iron for clearing the plough, and at the other a spike for spurring the oxen." To this was added a harrow, precisely like our own (German), consisting of a number of rakes, and a cylinder, which, however, revolved before the harrow. The waggon employed for removing the grain had two wheels. The plough was drawn by bulls, cows, and asses, which were stall-fed only when engaged in labour, and at other times were left to roam the fields. They carried a simple wooden yoke, which was connected with the animals and the beam, by means of ropes; and the soil not being very heavy, their labour was light, particularly if the usual rain fell at seed-time.

Wheat was sown in October, November, and December; barley partly in January and February; and, before sowing, the fields were carefully cleared of all weeds (particularly of the noxious tare, which was common), so that it was very rare to see weeds in a cultivated field; hence, in Matt. xiii. 25, an enemy is said to have wickedly sown tares, while the labourers were taking their mid-day repose.

Owing to the milder climate, the crops in Palestine were as far advanced in February as they are with us in June; in the southern parts, and in the plains, they were ripe by the middle of April, and in the colder and mountainous districts a fortnight later. Before the harvest they were watched, in order to protect them from the ravages of birds and animals; travellers being at liberty to pluck as many ears as they pleased, but not to use the sickle (Matt. xii. 1; Luke vi. 1.) The harvest festival was commenced by the offering at the temple in Jerusalem of the first handful of ripe barley,

the second day after the Passover.* The barley was first reaped, then the millet, the spelt, &c.; and the harvest lasted from Easter to Pentecost, when the harvest feast was celebrated. (The fruit, wine, and oil harvest lasted from Pentecost to September.) The ears were cut, very high up, by the sickle, bound up in bundles, and brought to the threshing-floor, which was in the field, and was a circular, airy, and hardened place. They were here arranged in a circle, and beaten out by oxen, which were not permitted to be muzzled, in order that they might thus now and then pick up an ear. (Deut. xxv. 4; 1 Cor. ix. 9.) Threshing-machines were also employed, consisting of several thick beams, and a cylinder armed with sharp teeth, and revolving on its own axis; these being driven round by oxen, forced the grain from the ear, and cut the straw to pieces. In this mixed state the whole of the grain was thrown into a heap, winnowed with wooden shovels against the wind, and then carefully passed through a sieve (Luke iii. 17; xxii. 31.). The chaff and the broken straw were partly used as fodder, or burnt along with the stubble (in order to fertilize the soil.—Tr.)

Not less blooming were the fruit trees of Palestine. Although the Israelites had no gardens laid out with great skill, they were very fond of cultivating odorous and pleasing flowers, as well as many kinds of excellent fruit in their gardens, which, in their warm climate, served as agreeable places of resort, being shaded, and generally watered by a running stream (John xviii. 1.) They were even fond of choosing them as their places of burial (John xx. 15.) Besides the common species of fruits well known in this part of the globe, such as apples, pears, plums, cherries, peaches, apricots, citrons, pomegranates, which were generally grown there, it will be proper to describe more minutely those of the greatest importance to this country. The olive, a most

* i. e. The sixteenth day from the first new moon of April.—
Tr.

productive evergreen, remarkable for its spreading branches; preferring a dry sandy soil, and only requiring the small attention of frequently digging the ground, and pruning its branches like vine shoots, was found in Palestine of an excellent quality. Great plantations were made of it, which were highly lucrative (Luke xvi. 6). Its generally rich fruit, the olive, which, when preserved at maturity, resembled a small grape, and had a deep green hue, and a very hard kernel, formed a savoury article of food, but, before being fully ripe, it was commonly plucked and put into oil-presses (from which the spot at the foot of the Mount of Olives had its name—Gethsemane), and yielded excellent oil, which besides its common use in lamps (Matt. xxiii. 3), served in place of our butter, as an esteemed dressing for all sorts of food, and constituted one of the most important articles of trade. This oil, when mixed with perfumes, was likewise made into ointment, and used as an approved remedy for external injuries and inward disorders. (Luke x. 34; Mark vi. 13; Isa. i. 6.)

Greatly as the cultivation of the country has now deteriorated, there is still found, not exactly on the Mount of Olives, but in many districts of Palestine, great numbers of olive-trees, the oil prepared from which is much superior to that of Provence. Anciently this country was equally rich in fig-trees, from plantations of which, on the east side of Olivet, the village of Bethphage derived its name. This moderately tall, leafy, and shady tree, bore its well known fruit in great abundance for ten months of the year, and produced three crops in succession, in June, August, and the end of September. The fruit was partly eaten green, and partly dried and preserved as an important article of commerce. The wild-fig, or the fig-mulberry (the sycamore, mentioned Luke xix. 4), had, like the real mulberry, a strong, but not very lofty trunk, from which directly the fruit springs in clusters; and its branches were spreading, leafy, and always green. On this account, it was planted in roads and streets, for the refreshment

of travellers ; and as Zaccheus clambered into one in order to gratify his curiosity, so do the present inhabitants of the country often mount into it, that they may hold a little quiet friendly chat. Its light, spongy wood, although it long resisted decay, was of little worth. In Egypt, it was much used for mummy-cases.

In the earliest times, the palm tree was indigenous to Judea ; hence it is often found on coins as an emblem of that country. This tree, which demands much attention, was principally found in plantations between Jerusalem and Bethany, which village, from this circumstance, derived its name (the place of dates) : indeed, near Jericho, there was a regular forest of palm wood, seven miles long ; whence this city was named the city of palms. The tree itself, with its straight, slender trunk, frequently a hundred feet high, and its evergreen branches, which occur only at the top, and unite so as to form a magnificent crown, presents a charming appearance. Its fruit (the date), of a bright red colour, on a golden footstalk, protrudes in large clusters in the angles formed by the branches and the stem of the tree. It ripens from August till October, is in size like a plum-shaped acorn, has a sweet rind, and a hard kernel, was either eaten fresh or put into a press prepared for the purpose, and squeezed into a valuable syrup, called date wine. The branches were used to tie together different useful articles, and on festive occasions were carried in the hand, or strewed on the way (Matt. xxi. 8). This noble tree is at present found in Palestine only to a small extent.

The valuable balsam trees were cultivated in two productive plantations, near Jericho and Engedi, which were destroyed in the Jewish wars, and afterwards restored by the Romans. In June, July, and August, there exuded from their bark the famous balsam, which, however, has in a great measure lost its ancient credit as a medicament (Jer. viii. 21 ; xlv. 11 ; lii. 8). Pompey took the tree to Rome, to astonish the Romans at his triumph, and Vespasian first introduced it. No re-

cent traveller has found it in Palestine. Many other remarkable trees are here unnoticed, because they have no interest for the Gospel history.

Being highly favoured with hills and eminences, this country was also celebrated for its vines. This explains why the Jewish prophets, and Christ likewise, founded so many images and parables on the vine and its culture (Mark ii. 22; Matt. xx. 1-16; xxi. 33-41; John xv. 1-8). Certain districts of the country, such as the valleys of Sorek and Eshcol, in the south of Judea (both of which were named from the circumstance), the valley of Engedi on the Dead Sea, and the plain of Sharon, were especially noted for their cultivation of the vine. The vineyards were generally situated on acclivities, or in confined valleys, and the vines were either planted in rows on the ground, or trained erect on poles, trellices, or trees. Such a vineyard was surrounded either with hedges or walls, in order to protect it from the ravages of wild animals, and had a tower, or watch-house, which served not only to accommodate the watchman, but as a pleasure-house for the proprietor (Matt. xxi. 33). The mode of managing and tilling the vineyard was, in other respects, the same as with us. By June and July the inhabitants had ripe grapes, and the vines commonly produced three crops, but in September properly began the joyous season of vintage. The grapes were gathered with merry song, and were either dried as a sweet food for future use, or brought to the presses. These presses consisted of two troughs, generally of stone, of which the lower was fastened in the ground, or constructed out of the rock. The grapes were thrown into the upper one, and pressed out with the feet. From a hole bored in the side of this, the juice flowed into the lower trough, from which the *must* was poured, either into earthen jars, or, if to be sent to a distance, into new skins, capable of resisting fermentation (Matt. ix. 17).

By putting the dried fruit into wine, and again subjecting it to pressure, they also prepared a sort of ex-

tract, or sweet wine, as it was called, which was very intoxicating (Acts ii. 13). A considerable portion of the must was converted into a valuable syrup, by means of boiling. The grape clusters, unlike ours, were frequently of great size, being often from twelve to fourteen pounds in weight, and the grapes were as big as our plums; hence the Hebrew spies were obliged to use a pole to carry such a cluster from the valley of Eshcol (Num. xiii. 24). The red wine was generally preferred in Judea, and its juice (the blood of the grape) stained red the clothes of him that trod the wine-press (Isa. lxiii. 2). Christ certainly drank red wine at supper (Matt. xxvi. 27). Even now, under the rule of the Turks, who, as is well known, have a religious antipathy to wine, the cultivation of the vine is not altogether neglected in Palestine. It is cultivated chiefly in the neighbourhood of Jerusalem and Hebron, and the grapes are either exported dried (as raisins, or grapes of Damascus), or converted into wine. All the assertions of ancient writers, as to the size of the grapes, and the excellence of the wine, are confirmed by the unanimous testimony of modern travellers. One compares the wine of Hebron to our best Rhenish wines, and another himself discovered clusters two feet long, which one man could not have carried far without assistance.

Although, in the time of Christ, agriculture and the cultivation of orchards and vineyards were the principal sources of Jewish prosperity, and the strictly nomade life was only to be seen in the neighbouring deserts of Arabia, the land, in addition to the cultivated soil, also afforded great scope for the rearing of cattle, and this, likewise, was highly profitable. The people possessed large flocks of sheep, which, continuing always in the open air, and being fed on the mountain herbage, and carefully attended to, afforded delicious flesh and the finest wool; goats, whose tasty flesh was eaten, their hair being converted into coarse cloth, and their skins into wine vessels and leather flasks; oxen, partly fattened and partly employed as beasts of burden, the

milk being used in a sour and coagulated state, or eaten as cheese, but rarely made into butter, because in these warm countries it readily contracts a bad flavour, and was consequently not so much used for victuals as the above-mentioned olive oil; asses, which, being well attended to, were not only large, active, and gentle, but were greatly preferred to horses for their quick and particularly sure pace. The rearing of horses was not so much attended to, because these animals were not so useful in such a hilly country. In early times, the use of them, at least in great numbers, was prohibited even to kings, in order that they might not be led into warlike enterprises (Deut. xvii. 16): hence the ass was used as an emblem of peace (Matt. xxi. 5). The rearing of camels was peculiar to the neighbouring Arabs, from whom were introduced into the Hebrew tongue those proverbial sayings which we find in Matt. xix. 24; xxiii. 24.

Dogs were in very bad repute, and, with the exception of those which were trained, wandered about without a master, seeking their food wherever they could find it. Certain kinds of animals, on the other hand, were not to be found in this country, such as swine, because, by the Hebrew legislator, they were reckoned among the unclean forbidden animals; consequently the herds of swine of which we read (Matt. viii. 30) must have belonged to the heathen inhabitants of Decapolis. Geese, also, are not alluded to in Scripture, but cocks and hens are mentioned (Matt. xxiii. 37; xxvi. 34, 74), so that the assertion of the learned Jews (the Talmudists), who lived after the destruction of Jerusalem, is to be regarded as fabulous, when they maintain that neither cocks nor hens were kept in this city, because of their aptness to scrape up uncleanness, and thus pollute the holy city.

The game was excellent; and in the wooded hills, rocky ravines, and places frequented by wild animals, there were numerous gazelles, antelopes, roes, stags, jackalls (ravenous wild dogs, from which our tame ones

are descended), lions, also tigers and bears, especially in the higher districts adjacent to Lebanon.

The most productive fishery has been already particularly described, at Lake Gennesareth; and as to the rearing of bees, this was so diligently prosecuted, and such was the quantity of honey produced, that it may be reckoned among the products of the country (Num. xiii. 28). There were tame bees, very active in their habits, however, and tormenting, which were kept in very large circular hives, from four to twelve feet high, and constructed of short straw and clay; and wild bees which lived in hollow trees and rocky clefts. The wild honey spoken of in Matt. iii. 4, as the food of the Baptist, may have only been the liquid manna which flowed from the fig-trees, or the honey-dew distilled from the leaves of different trees and shrubs.

That the land was rich in all kinds of metals may have been already inferred from its physical formation, and this inference is confirmed by Deut. viii. 9. Mining, however, was at no time seriously prosecuted, and the remarkable passage in Job xxviii. 1, 2, is certainly to be understood of foreigners (the Arabs), although the mode of fusing and refining metals was not unknown to the Jews.

Fruitful as was the land of Judea in all these respects (see Deut. viii. 7-10), it had, owing to its peculiar position, to contend with certain calamities. Of these, the most prominent were frequent earthquakes, which are often mentioned in Scripture (Amos i. 1; 1st Kings xix. 11; Matt. xxvii. 52; xxviii. 2). A severe earthquake occurred in the seventh year of King Herod's reign; and in the years 1759 and 1762, there were great convulsions in Palestine. The mountainous formation of the country seems to favour their production.

A scorching east wind also, blowing from Arabia Deserta, where, under the name *simoom*, it causes frightful desolation, and is fatal to men and animals, did great mischief in Palestine. In a few days, it turned the most blooming and verdant spots into parched wil-

dernesses, dried the soil in the most fearful manner, and left behind it all the melancholy marks of a tremendous hurricane. Consequences no less disastrous were often produced by storms of thunder and hail during winter, and by tornadoes, and water-spouts, which rose out of the Mediterranean, and generally took their course along the ridge of Mount Carmel.

With the east wind there also often came locusts, in swarms from twelve to eighteen miles long, and from six to nine broad,* which darkened the sky, made a fearful rushing noise, utterly destroyed every green thing (Ex. x. 13-15), and then were carried by the wind into the sea. This species of locust was commonly three to four inches long, and as thick as a man's finger, and furnished the sacred writers with striking images of utter devastation. They were edible, and, being dried, were eaten, especially by the lower classes and the poor (Matt. iii. 4). Burckhardt, during his travels, became acquainted with the locusts, and gives a detailed account of them (vol. i. 381).

Deficiency of the former and latter rains was frequently followed by bad harvests, and regular famines (2 Sam. xxi); and, notwithstanding the salubrious climate of the country, the plague was not unknown in Palestine, being generally introduced from Egypt;† and leprosy, that disgusting, frightful, and often fatal disease, from which the Jews suffered so much, owing, probably, to some constitutional impurity, and on account of which they were so abhorred and despised by foreign nations, was a disorder peculiar to them (Luke xvii. 11-19).

(6.) VILLAGES, HAMLETS, TOWNS, AND HABITATIONS.

However insignificant may have been the villages, hamlets, and towns of Palestine in early times, when

* See Note J.

† See Note K.

almost every little collection of huts was termed a village, or hamlet, and a small number of such villages bore the name of a town, the Jewish people, nevertheless, had, in the time of Christ, made such progress in their social condition, that their villages, hamlets, and towns, might reasonably be compared to those of other countries, in regard to number, size, magnificence, and beauty. The assertion of the Jewish historian Josephus is, no doubt, somewhat exaggerated, when he maintains that the single province of Galilee contained two hundred and four villages and towns, of which several villages (including their environs probably) had more than fifteen thousand inhabitants, and several towns about a hundred and fifty thousand; so that we may readily believe that a little patriotic exaggeration has here crept in; yet, on the whole, it cannot be denied that, in this respect, Palestine was anciently in a most flourishing condition. The lovely plains of Sharon, Jezreel, and the vicinity of the Jordan, were particularly populous, and covered with prosperous agricultural villages, the people of which were engaged in cultivating fruits and vines, and in rearing cattle.

Interspersed among these were numerous villages, and smaller and larger towns, in which rural occupations, city callings, and productive handicrafts, were assiduously prosecuted, and individual towns of note, such as Cæsarea, on the coast, and Jerusalem, the capital, which comprehended whatever magnificence and beauty existed in those times.

Herod I. was he whose fondness for architecture and love of show mainly originated the principal cities of the country, and spared no expense in ornamenting them with beautiful palaces, and other public buildings, copied from the Romans. The population of Jerusalem was, at this period, estimated at a hundred and fifty thousand males; and the vastness of its size, and the roominess of its houses, may be inferred from the fact that, at the seasons of the great Jewish festivals, considerably more than a million of people were there assembled,

although the greater proportion of them encamped in tents round the city, or were accommodated in the neighbouring hamlets and villages.

As in the particular description of this country we shall have to speak of the several villages, hamlets, and towns, and of several other matters, we shall here take a closer view of their general arrangement, and of the style of their buildings, so that these things may then be regarded as already known.

The villages and smaller hamlets may, on the whole, have resembled in their rural arrangements those in our own country; but the towns, in ancient times, were probably different from ours, in the peculiarity of having, in general, rather narrow streets. This arose from the warm climate of the country. In these narrow streets the people sought protection from the scorching sun, and endeavoured to keep the sitting rooms always cool, by the shade of the opposite houses. At least, in warm eastern countries, such a construction of the streets is very common, being rendered necessary by circumstances, so that they are often barely eight feet wide; indeed, as in the cities of Cairo and Alexandria, in Egypt, they can easily be covered over by means of awnings from the roof, in order the more effectually to exclude the rays of the sun. The streets also were commonly unpaved, and were thus in dry weather very dusty, and in wet very dirty. Few even of the principal cities were paved; and though Herod I. is mentioned as having paved a large street in the city of Antioch, which did not belong to him, it nevertheless appears that, in his time, Jerusalem, on which he had lavished such sums, had no pavement, for, according to Josephus, Herod Agrippa II. was the first thus to improve the city.

All important towns had large market-places, situated in general near the city gate, and used for the purposes of trade, and the assembling of the people. Their exterior defences consisted of very lofty and thick walls, so that, in ancient times, they were regular fortresses.

The walls of Jerusalem, for instance, were so high and broad as to excite the utmost wonder in Titus, who captured the city in the last Jewish war. With the same object in view, these walls were provided with parapets and towers, of which, in Jerusalem, there were a hundred and sixty-four. The gates in the wall were covered with strong plates of iron or copper, in order the better to repel the enemy ; hence they are often called gates of brass.

When we speak of the construction of the houses, we are to be understood, as must be evident, as speaking only of the more respectable dwellings ; while, as to those of an inferior description, every one may form an idea by making the necessary deductions. They were generally composed of rough stones, which abounded in the mountains of Palestine, or of burnt bricks, while palaces and ornamental buildings were, for the most part, built of hewn stones, and blocks of marble. Wood was chiefly used as a covering for the walls, for flooring, and doors. The stones were bound together by means of clay, lime, asphaltum, or pitch from the Dead Sea. The houses were from three to four stories high. Their form was generally a large quadrangle, whose four sides constituted a court, adorned in the centre with a grass plot, and covered with a linen awning as a protection against the sun ; this court being connected with the building by a veranda, running all round, and in which guests were received. This court served as an agreeable place for talk and recreation. In it also, there were often large cisterns for bathing (2d Sam. xi. 2). The roofs of the houses were almost quite flat, and surrounded with parapets (Deut. xxii. 8), as they are still constructed in the warm countries of the east, and also in Italy, although they do not permit the free escape of rain, or sustain any weight of snow. They served for places to walk on, and for other recreations, for which tents were often erected on them ; nay, when the houses were close to each other, the roofs were the places appointed for private interviews, and by

means of ladders one could immediately reach the street (Matt. xxiv. 17). Many houses were, besides, provided with a separate chamber, of smaller or larger dimensions, in the centre of the roof, and likewise having a broad roof and a parapet. It served for secret interviews and matters of privacy, such as the private devotional meetings of the Apostles and early followers of Christ; for, by what is called an upper room (Acts i. 13; x. 9), we are probably to understand such a chamber on the roof. The back of the house, with a part of the court, being separated from the veranda by a wall or grating, was the dwelling of the women.

Although in Judea polygamy was not common (Prov. xxxi. 10-31) this separate apartment was considered as a harem, that is, a sacred and forbidden place, accessible to no man save a blood relation. In regard to polygamy, the law of Moses permitted indeed the having of more than one wife (Levit. xviii. 18; Deut. xxi. 15-17), but this was limited by the husband being obliged to lie with each of his wives every week, and consider himself unclean after each cohabitation. The law also forbade the use of eunuchs in the service of the harem (Deut. xxiii. 1),* although their being often mentioned (Isa. lvi. 3, 4; Jer. xxxviii. 7; Matt. xix. 12) seems to shew that this prohibition was not strictly attended to. Although individual Jewish kings, as David and Solomon, maintained the luxury of an eastern harem, polygamy was not general, and fell into total disuse after the captivity. Hence, in the time of Christ, monogamy prevailed among the Jews, and the women enjoyed much more liberty than in other parts of the east. This is true in particular of the women of the lower and middle ranks, in comparison with those of the higher. The necessity of often going out and in, in the discharge of female duties, gave them the opportunity of overstepping the narrow precincts of the harem, taking an

* They were only forbidden to "enter into the congregation of the Lord."—TRANS.

active part in public occupations, and enjoying a freer intercourse with men, and more of their social rights, than can be lawfully enjoyed by women in other parts of the east.

Hence, their appearing in public did not injure their reputation, and it was quite in accordance with the injunctions of the Gospel for them to be found in the streets and roads, to attend at the public ministrations of Christ in other places besides the temple, accompany him in his journeys (Matt. xv. 38), be present with him on several occasions, and at his sufferings (Matt. xx. 20; ix. 20), be on terms of familiar hospitality with him (Luke x. 38), enjoy near access to him, in order to do him service (Luke viii. 1), and testify their sympathy with him on his way to be crucified. (Luke xxiii. 27.)

Shameless persons of both sexes, or prostitutes (against the ruin and danger resulting from whom the holy Scriptures frequently and strongly contend), were mostly foreigners, who had come to Palestine as slaves from the surrounding nations, or as the rural followers of naturalized strangers, or came willingly into Judea, to exercise their shameful calling, from the countries of Syria, Phœnicia, &c., which were addicted to the impurities of idolatry; hence they were often called *Nachrijah* or *Sarah* (strange women), instead of the proper word *Sonah* (whores, adulterers).

The rooms in the houses, with the exception of costly carpets, and low couches round the walls, resembling our sofas, were very scantily furnished; and, in the case of the poor, only with a mattress and pillow, a table, and a lamp. There were no stoves in this warm climate. In cold weather they always used a moveable fire-place, on which a coal fire was placed, or a large earthen pot, full of charcoal and coals, which was placed in a hole in the middle of the floor, and covered with a cloth. When a person wished to warm himself, he sat down beside this hole, and stretched out his limbs under the cloth.

Though the use of glass had long been known to the

Phœnicians, the openings in the rooms were not filled with glass windows, which, owing to the generally hot temperature, would have made each apartment as intolerable as an oven. When the openings, which freely admitted the cool air, were closed, the place of windows was supplied either by blinds, or curtains of network.

The doors of houses shut and opened by means of a wooden lock and key; iron locks and keys being only used for the gates of strong towns, and the doors of treasure rooms, or prisons.

We now, in the last place, come to—

(7.) THE DIVISION AND CONSTITUTION OF JUDEA IN THE
TIME OF CHRIST.

At the conclusion of our previous historico-geographical observations on Judea, mention was made of its division into separate provinces in the time of Christ. In order that this may be clearly understood, we have only to add a more minute elucidation of this point, now that the particular description of the respective provinces gives us an opportunity.

During the Babylonish captivity, not merely the ancient division of Palestine into twelve distinct districts, but also that occasioned by the erection of the kingdoms of Judah and Israel, were for ever destroyed. During this melancholy period, the ancient territories of the tribes were totally changed, and were never restored. When, therefore, in the days of Christ, the position of Capernaum appears to have been fixed as on the borders of Zebulon and Naphtali, this only shows that these were then, to a certain degree, still recognised. From the Babylonish captivity to the time of Christ, it was much more usual to divide western Palestine, between the Jordan and the Mediterranean, into three principal provinces; Judea on the south, Samaria in the centre, and Galilee on the north (John iv. 3, 4;

Acts ix. 31). Judea comprehended the ancient territories of Judah, Benjamin, Dan, Simeon, and part of Ephraim, as well as the land of Idumea on the south, and, as the ancient kingdom of Judah, derived its name from this formerly powerful tribe, a name to which currency was sought to be given, from the circumstance of this part of the land being peopled by pure orthodox Jews, who endeavoured to maintain their ancient political and religious celebrity in the eyes of the other two provinces, which were peopled with mixed inhabitants. It was, as it were, the new residence of the pure unadulterated Jews.

Samaria, the central province, comprehended half the territory of the ancient tribes of Ephraim and Manasseh, and was so called from the ancient capital of the kingdom of Israel; which probably derived its name from its position on the hill Samer, so called from its former possessor, or, as the name of the province seems more ancient than that of the capital, from some unknown circumstance.

After the Assyrian captivity, the returned Jews were at first mingled with the foreign and idolatrous colonies which had been brought thither, but afterwards they were separated into a strictly Jewish tribe, which acknowledged themselves as Jews by the religion of their fathers, but, up to the time of John Hyrcanus, had a temple of their own on Mount Gerizim, and of the holy Scriptures only received the five books of Moses, as truly a divine and authentic revelation.

Galilee, the northern province, constituted the ancient territories of Issachar, Zebulon, Naphtali, and Asher; the sea-coast, however, from Tyre to Cæsarea, being reckoned as belonging to Phœnicia. This name was commonly given to this region from the earliest times (Josh. xii. 23), and means a district, and was generally accompanied with the additional words "of the Gentiles." In the days of Christ, this part of Galilee was termed heathen Galilee, or Galilee of the Gentiles (Matt. iv. 15), because, among its purely Jew-

ish population in the west and north, particularly in the upper part of the latter, there were many heathen colonists; Phœnicians, and Syrians, and likewise Greeks and Arabs. Solomon presented a part of this district to the king of Tyre, from which circumstance there arose a close intercourse between the Jews and the heathen (1 Kings ix. 11).

The eastern portion of Palestine, between the Jordan and Arabia Deserta, is much less noted in Gospel history than the western; it bore the general name of *Peræa*, that is, the country beyond the Jordan, the ancient land of Gilead. In a restricted sense, this name was given to the southern portion of this district, between the rivers Jordan and Jabbok, the Arnon, and the Dead Sea. The minute account of its smaller divisions remains to be given in the particular description of *Peræa*.

The land of Judea, in the time of Christ, being thus divided, and, after the death of Herod I., governed by separate provincial rulers (tetrarchs); Judea and Samaria being a Roman province, under a Roman procurator, Galilee and *Peræa*, in the restricted sense, being under the Tetrarch Herod Antipas, and the northern part of the region east of the Jordan under Philip the Tetrarch, their constitution was in the main precisely similar. In order clearly to understand this, it is necessary to look back to times more ancient.

Moses had made the government founded by him a theocracy; that is, he had appointed no hereditary prince or king as its head, but had ordained that they should reverence Jehovah, the God of the nation, as the invisible lawgiver and ruler.*

* "All theocracies contain in themselves the elements of their destruction. Their defect is this: they endeavour to confine the mind of all future times by the mind of a particular era, and thus condemn the vigour of the human intellect to the limits of a particular polity, which, how sublime soever it may be, cannot so continue, because the progress of circumstances is stronger than law."—(Bucholtz). This opinion is but too well verified by the state and country of Judea. Every one must wish to see

80

The visible representative of this supreme ruler was the high-priest, who made known the will of Jehovah, and, as the chief authority in matters civil and sacred, served as a point of union to the entire nation. The priests and Levites were assigned to him as his assistants and ministers ; and from the former of these the high-priests themselves were chosen. The priests were of the tribe of Levi, from which Moses himself was descended : they had no property in the soil of the land, like the other twelve tribes, but had for their residence forty-eight cities, scattered among all the territories of the tribes, and enjoyed the tenth of all the productions of the country. The family of Aaron, of the tribe of Levi, formed the proper priesthood ; they were the parties, that is to say, who performed all divine services, while the other families of this tribe, Gershon, Kohath, and Merari, were, as Levites, entrusted with the care of the inferior services of divine worship.

The respective tribes and families, moreover, had each their rulers of tribes and families, who were chosen for their age, or their wisdom, and watched over their prosperity, and at the general assemblies of the nation gave their votes in deciding on their common affairs.

The high-priest was, and continued to be, the person of the highest dignity and importance in the whole state, and was, in fact, the ruler who governed it according to the laws of Moses. Judea being at last governed by actual kings, the notion of a visible representative of the invisible ruler, Jehovah, was, it is true,

the place of the Lord, the law, the people, and the country which Moses loved, supplanted by God, religion, humanity, and the world ; and the legislator who, like Lycurgus afterwards in Sparta, sought to prevent this, by placing his countrymen, with an immutable and peculiar constitution, in the midst of other nations, betrayed, with all his otherwise high endowments, great narrow-mindedness.—(Röhr seems to forget that Moses was but an instrument in the hands of God, the true deviser of the Jewish theocracy, which, assuredly, was not intended to be perpetual, but to “vanish” when it had served its destined end.—TRANS.)

transferred to them ; nevertheless, the high-priest continued to be, next to the monarch, the most important person in the kingdom ; and although, even in relation to the religious constitution, the kings had remarkable powers, yet none of them ever dared to invest himself with the high-priesthood, or to destroy it.

After the captivity in Babylon, which deprived Judea of its own kings, the rule of the high-priest was re-introduced along with the governors appointed over the land by its foreign masters, and lasted with many changes until the time of Christ. But during this period, under the Maccabee princes probably, the great Sanhedrim was established, having its seat in the metropolis, in the temple at Jerusalem, and presided over by the high-priest for the time being. This Sanhedrim consisted of seventy-two members, chosen from the wisest and most upright in the land, and formed the supreme court in matters civil and sacred. Besides the actual high-priest, its president, it was composed of priests ; those of them who had filled the high-priesthood, a dignity often changed under the Roman rule, preserving their title ; of persons learned in civil or religious law, who were mostly Pharisees ; and of others distinguished for age, rank, experience, or reputation. (Acts iv. 5, 6, 7.)

According to the statement of later Jewish authors, there were under this supreme tribunal, not only two smaller Sanhedrims in Jerusalem, but also, in every town having more than a hundred and twenty inhabitants, similar institutions, consisting of three members, who had the office of deciding on the less important matters of law and religion, and from whom there was an appeal to the great Sanhedrim ; but, as not the slightest trace of these is found either in the Scriptures or in Josephus, this notion is either entirely unfounded, or these so-called smaller Sanhedrims were nothing more than the synagogue courts, of which we shall afterwards speak. Up to the time of the Maccabee princes, who, as descendants of Aaron, united in their persons the dignity

82

of high-priest, prince, and king, the great Sanhedrim, with these princes at its head, had invariably and exclusively possessed the entire power, civil and religious ; but, under Herod I. and his successors, and especially under the Roman rule, it lost much of its power and respectability ; and after the Romans interfered in Jewish affairs, the high-priesthood likewise became a mere non-entity, and thus, in certain respects, the constitution of the country was completely altered. This is the period which here particularly comes into notice. This will be the better understood, if we consider separately the civil, the sacred, and the intellectual condition of the country in the time of Christ.

In the first place, as to the civil government : Herod I. by the most humiliating restrictions on the high-priest himself, its president, as well as on all its members, so transferred to himself the extensive civil powers hitherto exercised by the great Sanhedrim, as to reduce the court to entire dependence on himself, so that it had only the superintendence of the religious affairs of the country, under the direction of the actual government. This was still more the case when, after the death of Herod I., Judea and Samaria were Roman provinces under Roman governors, Galilee and Peræa being under the tetrarchy of Herod Antipas, and the district east of the Jordan under that of Philip. These rulers of the respective provinces henceforth decided alone in all matters civil, dispensed justice, levied taxes by means of their own officers, made war or peace, as seemed most for their own interest, and deprived the Sanhedrim at Jerusalem of a great part of its former privileges. In each town there were subordinate judicatories, which were generally composed of seven members, and decided inferior points of law, while those of higher importance belonged to the supreme tribunal of the province.

The powers of the Sanhedrims were especially limited in the Roman parts of the country, Judea and Samaria. The Roman governor, who resided at Cæsarea on the

coast, and had under him about six cohorts of Roman soldiers (2520 men), five of which were stationed at Cæsarea, and one at Jerusalem, in the castle of Antonia, had here the whole executive authority, dispensed justice, imposed, by means of Jewish subordinates, taxes on property, houses, and fruit-trees, drew the different imposts thereon, by farming out the product to Roman knights, who had their sub-taxmen (*publicans*), and possessed the power of inflicting capital punishment. At the great festivals, he left Cæsarea for Jerusalem, accompanied by several cohorts, for the purpose of repressing disturbance, and preserving order, during the great influx of Jews into the latter city: it was for this reason that Pilate was at Jerusalem during the Passover when Christ was crucified. In Cæsarea, he held his court in his own palace; in Jerusalem in that of Herod. The process of law was very brief and summary. The decision was given on the spot, according to the testimony of witnesses, and the probability of the case, and the sentence was executed without delay. The punishments consisted of imprisonment, fines, and compensation; scourging, and death. The latter were carried into execution by beating with rods, whipping, stoning (a strictly Jewish punishment), beheading, and the Roman death by crucifixion, which was the punishment for slaves, robbers, assassins, and rebels. According to Jewish custom these were inflicted by the accusers, who had witnessed against the culprit (*John viii. 7*), or by the nearest relatives of the injured party; but, according to the Roman custom, by the soldiers of the governor, who divided among them the clothes of the criminal. (*John xix. 23-24*.)

The revenue of the country amounted to £225,000 in Judea and Samaria; £75,000 in Galilee and Peræa; and £37,000 in the rest of the district beyond the Jordan; in all, £337,500.*

* According to Dr Bowring, the revenue of Syria is about £840,000, and the expenditure about £1,300,000, leaving a deficit of nearly £500,000.—TRANS.

The religious condition of the country, upon the whole, remained unaltered, from the time of Moses to that of Christ. Its foundation was the belief in one God, the creator of the heavens and the earth, who was likewise the national God of the land. The external service of this God consisted in the observance of numerous religious services; sacrifices, bodily purifications, prayers, vows, and fasts, &c. In these offices the above-mentioned priests and Levites were employed. They, with their high-priest at their head, were the medium of communication between the people and Jehovah, and were charged with the care of the sacrifices presented to him, as well as of the whole minutiae of the prescribed religious ceremonial. This the whole people of the land were bound to observe, at one particular place; in early times, at the tabernacle of Jehovah, and after the time of David and Solomon, at the temple of Jerusalem. This, and this alone, was the place appointed for divine service among the Jews, at which all the people were bound to appear, and present the prescribed sacrifices at the three great yearly festivals, the Passover, the day of Pentecost, and the Feast of Tabernacles;—the first of which was observed in commemoration of the departure from Egypt, the second as the feast of harvest (the feast of the first fruits), the third as a thanksgiving for the fruit and vine harvest, and in honour of their living in tents during their wanderings in the wilderness. The first was celebrated for seven days, the second for one, and the third for seven.* Besides these great festivals, and the

* A completely erroneous view of these festivals is given, when it is supposed that the Jews devoted them to religious exercises, or only observed them in conjunction with the strict celebration of their peculiar sacred rites. From the earliest times nothing was more unlike them than this; the first and seventh days alone were appointed for solemn sacrifices, while the remaining five were characterised by cheerful meals, music, singing, dancing, and what was and is never wanting among the Jews, buying, selling, and trading. From their commencement these festivals were marked by an exclusive design of serving to the

Sabbath (the seventh day of every week, on which no work could be done), the days of new moon, the first day of the year (in our October), the great day of atonement, and, after the Babylonish captivity, the feast of Purim, were observed as festal days. (Esther iii. 7 ; ix. 26.)

Notwithstanding all these religious festivities, nothing was less cared for than the religious instruction of the people.* By the appointment of Moses, the law was only to be read by the Levites to the assembled people once in seven years, at the feast of Tabernacles, and a more intimate acquaintance with it was prescribed for the priestly class. The schools of the prophets also, introduced in the time of Samuel, were intended not for the instruction of the people, but only for the learned training of a small number of well-taught public men, who charged themselves with the maintenance of the civil and religious polity of the country, superintended matters of religion and morals, made known the result of their meditations in public poems and sacred songs, and endeavoured, by their state of civil independence, to keep the kings of the land, as far as possible, in the right way. After the Babylonish captivity, however, at the instigation chiefly of Ezra and Nehemiah, synagogues (houses of prayer, schools of the Jews) were erected throughout the whole land, to promote the educational and religious wants of the people by prayer and devotion.* In these synagogues, they assembled not only on the Sabbath, but on the second and the fifth days of the week, for the reading and expounding of the holy Scriptures, and pouring out their hearts in pious prayers to God. Each synagogue had a ruler, who looked after the observance of the prescribed ritual

entire nation as a point of friendly union in the capital, and promoting an exalted national feeling. In regard to the last mentioned object, in particular, they served much the same purpose as the Olympic games of the Greeks.

* See Note L.

† See Note M.

(Luke viii. 41 ; xiii. 14). He was specially charged with the selection of persons fit to read and illustrate the sacred books, for whoever had the ability had also the right so to do.* The synagogues thus afforded Christ frequent opportunities of endeavouring to enlighten his countrymen in religion. (Luke iv. 15, 16.)

The rulers of the synagogue, along with seven of the most respectable persons in the place, denominated elders, formed the court of the synagogue, whose province was to decide on subordinate matters of religion, and to whip and excommunicate despisers of religion, and such like trampers on sacred ordinances (Matt. x. 17 ; John ix. 22 ; xvi. 2). Every place of any importance had one or more of such synagogues, with which were generally connected schools for the education of the young ; and there are said to have been four hundred and eighty of them in Jerusalem alone. In later times, there arose out of them the church meetings of the Christians, which contributed not a little to the propagation of Christianity, as in foreign countries also, particularly in those inhabited by Jews, there were such synagogues, which served the apostles as appropriate places for preaching the Gospel.

The supreme superintendence of all matters of religion, in the time of Christ, was, as already observed, in the Sanhedrim at Jerusalem, and this was the only court whose privileges were invaded neither by the Romans nor the kings of the country. It could call to account innovators in religion (John i. 19), as well as irreligious persons, and condemn them to submit to ecclesiastical discipline (John xi. 53, 57) ; but its power did not extend to pronouncing sentence of death. Hence Christ, after the conclusion of his trial by the Sanhedrim, was formally accused before Pilate (John xix. 7), and condemned by him, and executed, not by the Jews, but by the Roman soldiers ; and should the stoning of Stephen (Acts vii.) seem to contradict this,

* See Note N.

it is to be observed that this was not the consequence of a formal trial, but of a popular tumult, during the absence of the Procurator at Rome. The execution also of James the elder (Acts xii. 2) was the act not of the Sanhedrim, but of king Herod Agrippa; and the high-priest Ananus had to atone, by the loss of office, for the sentence of stoning pronounced on James the younger. (Josephus, *Antiq.* xx. 9, 1.)

Besides the tithe of all the products of the land, and the offerings appointed for the maintenance of the religious orders (the priests and Levites), the Jews, even those of them scattered in foreign countries, had to pay an annual capitation tax at the temple (*Matt.* xvii. 24), amounting to about eightpence, which was paid in Jewish coin; hence the tables of the money changers in the temple at the Passover, where the foreign Jews exchanged their strange coin for this. This capitation tax, owing to the great number of native and foreign Jews, produced immense sums, and it is not surprising that the Roman generals Pompey and Crassus, as well as Titus, at a later period, should have taken from the temple an incredible treasure of current money. After its destruction, the Roman emperor Vespasian caused this tax to be paid at the temple of Jupiter Capitolinus, in Rome.

Finally, as to the literary condition of Judea, Moses entrusted to the priesthood the sole possession and diffusion of learning, so that the tribe of Levi, in fact, constituted the only learned body in the nation. As such, they possessed, in particular, the art of reading and writing, occupied themselves in teaching and illustrating the laws prescribed to the people, and excluded from their studies none of the sciences then known. Besides theology, they were much occupied with the art of medicine, so that, throughout the whole land, they had the charge of those medical matters which with us are consigned to physicians in town and country. Thus Christ sent the lepers to the priests, although, in his time, medicine was a profession followed by others be-

sides the priests (Luke xvii. 14 ; viii. 43). With the introduction of the schools of the prophets, in the time of Samuel, learning gained friends beyond the priestly order, and freer scope ; and the prophets, who by and bye attained to more correct and liberal ideas and information than the narrow-minded priests, began to be the chief cultivators and patrons of learning, especially of that important branch of it, the art of medicine. After the Babylonish captivity, during which the people began gradually to forget the old dialect in which the sacred Scriptures were written, there arose also schools of learning, the teachers of which gave instruction in the language of their fathers, and illustrated the holy writings composed therein.

In conjunction with other external circumstances, and particularly with the knowledge of the religious doctrines of Zoroaster, which the Jews acquired in Babylon, these schools, owing to the different opinions of their teachers, first gave rise to the well known learned sects of the Pharisees and the Sadducees. They are first expressly mentioned a hundred and forty years before Christ, under the high-priesthood of Jonathan ; but their spirit and doctrine were of a much earlier date. The Pharisees (that is, separated—holy men) were chiefly distinguished for other doctrines besides that cardinal religious tenet—the existence of spirits, and the resurrection of the body ; by their fanciful and subtle exposition of the Mosaic law, their strenuous maintenance of the traditions of their fathers in matters of religion, their strong abhorrence of all foreign religious usages, and especially by their most dangerous hypocrisy, behind which they often contrived to screen the most shameless sentiments and the basest hearts, and by all this to exalt themselves in the eyes of the populace as the pillars of pure Judaism.

Of these, the Sadducees (so called, either from the priest Zadok, their founder, or their pretended orthodoxy (Zadikh), were almost the opposite. They sought to preserve ancient Judaism in its purity and simplicity,

received only the five books of Moses as sacred, cast away all traditions, professed an entirely disinterested virtue, and therefore resisted the doctrine of the resurrection, denied the existence of angels and superior spirits, led sometimes a careless voluptuous life, and attached themselves to the ruling party of the day. The modern Jews are almost all adherents of the doctrines of the Pharisees, and style themselves Rabbinites : only a thirty-ninth part of them, perhaps, are followers of the Sadducees, under the name of Caraites. The latter are principally resident in the south of Russia, and in India.

A third sect, nowhere mentioned in the New Testament, was the Essenes, who, finding cheerfulness both among Pharisees and Sadducees, prescribed to themselves a peculiar and rather doleful mode of living, led a most self-denied, religious, and active life, and occupied themselves much with fasting, overcoming their natural desires, praying, and reading the holy Scriptures, and were thus the devotees of the country. They lived in the towns and villages near the Dead Sea. Their name is derived from a Chaldee word which means to heal, and expresses the care they took of health, both of body and mind. Almost all the learned men of the country, in the time of Christ, belonged to one or other of these sects ; and the Great Sanhedrim, in particular, was solely composed of Pharisees and Sadducees.

Every one who had acquired knowledge, either in the schools of the learned, or in any other way he preferred, was at liberty to shew it, and even to found a school, and take the title of Rabbi (master, teacher), and to teach on his own account, but not before his thirtieth year. The profession of a teacher had no privileges, far less was it salaried by the state ; hence its members, as St Paul, also followed a handicraft for a maintenance, without losing aught of their generally high respectability (2d Tim. iv. 14). Christ himself was called the carpenter (Mark vi. 3). Many learned men also followed the art of medicine (Mark v. 26 ; 90

Luke viii. 43), and a regular Rabbi could not dispense with a knowledge of it; hence Christ, although in a manner peculiar to himself, not only engaged in healing the sick and the diseased, but likewise gave his apostles a similar power. (Mark vi. 13.)

The language of Palestine, in ancient times, was the general dialect of farther Asia, the Aramæan, namely (or Chaldee), which was spoken by the Canaanitish inhabitants of the country; and, at a later period, was termed the Hebrew, from the Hebrews, the descendants of the immigrant Abraham. The most flourishing period of this language (whose organization into that form in which it still exists in the writings of the Old Testament, cannot be referred farther back than the times of David and Solomon, and the schools of the prophets, in the days of Samuel), lasted from David to the Babylonish captivity, and it was during this era, probably, that the greater part of the sacred books of the Jews were composed in this tongue. During the captivity in Babylon, this old Hebrew language was supplanted by the Aramæan (one of its dialects, to which it is, perhaps, as nearly allied as high German is to low German), and which soon became the general language of the Jews, while the pure Hebrew continued to be that of books, although, in the later sacred writings of this period, there occur some short passages in the Aramæan.* In the time of Christ, the old Hebrew had entirely disappeared, even in books, and all the Jews then living in Palestine spoke and wrote the above-mentioned Aramæan. Jesus also used it; of which the names Cephaz (John i. 42); Boanerges (Mark iii. 17); Barnabas (Acts iv. 36; as well as the expressions Talitha Kumi (Mark v. 41); Abba (xiv. 36); Eli, Eli, &c. (Matt. xxvii. 46), are proofs. The educated portion of the people spoke this language as it is written, but the common people, as is the case everywhere, had a variety of dialects.

* See Note O.

The dialect current in Jerusalem and Judea was the most correct ; while that of Samaria, and particularly of Galilee, was much rougher, full of contractions and abbreviations, indistinct letters, and changeable gutturals ; so that, in the rapid and confused Galilean, the same word could mean an ass, wine, wool, and a lamb for a sacrifice. A Galilean could thus easily be known by his speech (Matt. xxvi. 73), and could not be the reader in any synagogue in Judea. The foreign Jews, living where Greek was spoken, and particularly in Egypt, had gradually introduced the Greek into their native tongue, and even in Palestine, where every thing foreign was detested, it had become well known and common, owing to their intercourse with foreign relatives, the proximity of Syria and Egypt, where Greek was spoken, and likewise with the many Greeks who lived among the Jews, especially in Galilee and Peræa. Not to mention other passages, this is proved by Acts ii. 7-11, where the Jews, from countries and provinces in which Greek was spoken, beholding the inspiration which had been conferred on the apostles and their friends, express their amazement at hearing them giving utterance to their religious ideas and feelings in Grecian dialects peculiar to foreigners, and not merely, as was common, in the old Hebrew tongue ; by Acts vi. 1-6, where a considerable number of the Christians in Jerusalem are shewn to have spoken Greek, and by Acts xxi. 40 ; xxii. 2, where the Jews are gratified at hearing the Apostle Paul, when accused by the Grecian Jews, address them in their native tongue.

Whether Christ himself spoke Greek cannot be positively determined, but that he did so speak, is very likely, as in Galilee and Peræa he had often to converse with foreigners ; as, even in Jerusalem, Greeks desired to see him (John xii. 20), who would certainly use their vernacular language ; as the conversations between Christ and Pilate must be supposed to have been neither in Aramæan nor in Latin, but in Greek ; and Mary, in her conversation with Christ, appears to

have spoken Greek, until she understood that he was risen from the dead, when she addressed him in the more common Aramæan, saying *Rabboni* (John xx. 16). It is also to be presumed, that the apostles, as Galileans, had acquired some knowledge of the Greek language in going about with Christ for three years, although a more intimate acquaintance with it, and the power of expressing their thoughts in writing, may have been attained at a later period, when, as ambassadors of the Gospel, they went beyond the limits of Judea. The Latin language was spoken only by the Romans, and the Roman garrisons, and was probably also understood by individual Jews. The inscription which Pilate affixed to the cross in Hebrew, Greek, and Latin, appears to indicate exactly the relation of the prevailing languages in Palestine (John xix 20). First came the language of the country, then the Greek, and, lastly, the Latin, the language of the ruling power. The knowledge of foreign languages in general, in order to gain information from the books written in them, was at no time common among the Jews, because to them the treasures of wisdom and knowledge were only to be found in their sacred books. So much for the general state of Palestine in the time of Christ.



III.

PARTICULAR DESCRIPTION OF JUDEA IN ITS DIFFERENT PARTS AND PROVINCES, ACCOMPANIED BY AN APPENDIX, SHOWING, IN CHRONOLOGICAL ORDER, THE JOURNEYS OF CHRIST IN THAT COUNTRY.

It has already been observed, that, in the time of Christ, the whole of Judea was divided into four princi-

pal provinces, Judea, Samaria, Galilee, and Peræa, of which the first three were situated to the west, and the last to the east of the Jordan. As the province of Peræa is of no particular importance in Gospel history, and was not nearly so much the scene of Christ's actions as Judea, Samaria, and Galilee, these three deserve the most careful consideration. The course of the Jordan, from north to south, seems to indicate the order to be followed; and thus we begin with *The Province of Galilee*, which demands our attention more than the others, as the native country of Christ, and that which he most frequented and preferred.

We have already said what was necessary on the name of Galilee, borne by this province (p. 79).

The boundaries of Galilee on the west were the Mediterranean, or rather Phœnicia, as the coast from Cæsarea to Tyre was reckoned to belong to Phœnicia; on the north Syria and the mountains of Lebanon; on the east the Jordan, Lake Merom, and the Lake of Genesareth; and on the south the province of Samaria. Its southern limits, as to which there are many doubts, will be best shewn by considering the town of Dor on the coast, Ginæa, the most northerly village of Samaria, and the Galilean town of Scythopolis on the west of the Jordan, as the distinctive points in the boundary line.

In extent, the province of Galilee was larger than Samaria, and smaller than Judea, being from twenty-seven to thirty miles long, and from twenty-one to twenty-four broad. It was, moreover, divided into Upper Galilee, the northern part, which was chiefly peopled by Syrians, Greeks, Phœnicians, and Egyptians, with whom the Jews were only intermingled, and Lower Galilee, the southern part, the population of which was entirely Jewish. The boundary line of this subdivision ran in a rather southerly direction from the town of Zebulon, near Ptolemais on the coast, to the town of Tiberias on the lake of Genesareth. This division had its origin in the natural for-

mation of the province. The northern part was hilly and elevated, while, on the contrary, the southern was low and flat, and a great portion of it consisted of the already mentioned great plain of Jezreel. From the last mentioned circumstance we may form an idea of the fertility of Galilee. In fact, all that has been already said as to the fertility of Palestine, is especially applicable to this province. The Jewish historian Josephus depicts it as a perfect paradise. This pre-eminence it owed not merely to the plain of Jezreel, with its cultivated fields, fruits, and pastures, but its position also on the Jordan and Lake Gennesareth, gave it the appearance of a blooming garden, and its hilly district in the north so excited the industry of the natives, owing to the natural excellence of the soil, that the traveller every where beheld traces of the highest productiveness.

As a necessary consequence of this natural fertility, the province was extremely populous. In the plain of Jezreel, in particular, as well as on the Jordan, and the lake of Gennesareth, it was covered with hamlets, villages, and towns; and though Josephus should exaggerate in saying that in Galilee there were two hundred towns and villages, and that many villages with their territory, had fifteen thousand, and many towns a hundred and fifty thousand inhabitants, it is still undeniable that its population was in proportion much greater than that of Judea and Samaria, a fact equally proved by this same Josephus, in his capacity of general in the last Jewish war against the Romans, being able with little trouble to assemble here an army of a hundred thousand volunteers. Owing to this great population, commerce prospered in Galilee, and those arts, sciences, and professions which commerce requires were assiduously prosecuted. The near vicinity of the Phœnicians on the coast, by whom an active trade was carried on, through Palestine, with the nations east of the Jordan, the residence of so many of these Phœnicians, and others trading with the Galileans, and in particular the energetic spirit of those last

mentioned, of which we shall speedily speak, was uncommonly favourable for exciting in this province energy and desire of gain.

Its fate has been already cursorily alluded to, when speaking of the overthrow of the kingdom of Israel by the Assyrians. The largest and most distinguished portion of its ancient Israelitish inhabitants was led away to Assyria, and foreign heathen colonists were transplanted in their stead. These became intermingled with the inferior and scanty remnant of the native inhabitants, and thus was formed a peculiar race, termed, from the former capital of the kingdom of Israel, Samaritans; a name afterwards limited to the inhabitants of the southern part of the kingdom of Israel.

This race, which at first was so small as not to be able to defend itself against the wild beasts, which had fearfully multiplied in the desolated country, received additions from the Jews, who partially availed themselves of the permission given by Cyrus to return to their native land, from Jewish colonists, who, under the kings of Syria, returned at a later period from foreign countries, and from repeated immigrations of the neighbouring Syrians and Phœnicians. Although, owing chiefly to the pious zeal of Jewish priests who wandered thither, and the attempts of the Syrians on the religious constitution of the Jews, the old national faith gained the superiority in this mixed race of Israelites and heathens, and almost exterminated pure heathenism; yet the people of this province never arrived at that obstinate adherence to the faith of their fathers which characterised Judea proper, nor at those narrow prejudices, and confined ideas as to the supereminent excellence of the Jews, as the especial favourites of God, which prevailed in the latter province, and especially among the people of Jerusalem. Frequent intercourse with their heathen neighbours, their dwelling together in Galilee, and the opportunity thus afforded them of knowing the good points of foreigners, and esteeming them as fellow-creatures, were the means of promoting

96

among the Galileans much more mental expansion and more liberal views.

The character and style of thought by which the Galileans were distinguished, particularly in the time of Christ, are thus sufficiently explained. They were then the most liberal and enlightened portion of the whole Jewish people, and united a natural good-heartedness with a bold chivalrous temperament. The fertility, population, and commerce of their province, exerted a most beneficial influence on the well-being and progress of the arts and sciences among them; and the flourishing state of these extended a wholesome mental training to the very lowest orders. They adopted numerous manners and customs from the foreigners in their vicinity, or in the midst of them; were habituated, owing to their favourable position, to a luxurious expensive mode of living, to which, among other things, we may ascribe the many nervous disorders which Christ cured among them; and nourished a spirit of freedom, and a love of civil independence, which from time to time broke out in dangerous insurrections against the Roman rule; and thus, by the Romans and the inhabitants of Judea, they were considered a restless, ambitious, turbulent, and warlike people. The Jewish historian Josephus says of them expressly—"Surrounded by so many foreigners, the Galileans were never backward in warlike enterprise, or in supplying men for the defence of the country. They are very numerous, and accustomed to war from infancy." Thus (A. D. 8), under Quirinius, the Roman proconsul in Syria, when the famous census and tax in Judea had converted this province into a tributary of Rome, and Archelaus was deprived of his ethnarchy by Augustus, Judas of Gamala arose, in company with one Sadduk, a Pharisee: he pronounced this tax the lowest badge of slavery; stirred up the whole nation in favour of freedom and independence; by his bravery and eloquence raised a large army of Galilean patriots, and excited great commotion; and was overcome, indeed, but

left behind him a powerful band of adherents, which Josephus calls the fourth Jewish sect, next to the Pharisees, Sadducees, and Essenes, and which existed till the destruction of Jerusalem, and was highly dangerous to the Romans. "These people," observes Josephus, "have an indomitable love of freedom, and take God alone as the leader and ruler of the nation. They endure, with the utmost indifference, the most varied punishments, and care nothing for the scourging of their friends and relations, provided they are not forced to call any man master." (Compare Luke xiii. 1.) These Galileans are also mentioned by Gamaliel (Acts v. 37).

So manifest was the contempt which the natives of Judea entertained for the Galileans, in the time of Christ, that the name of Galilean was a term of reproach among them, and they openly maintained, "out of Galilee ariseth no prophet" (John vii. 52); and a saying of an ancient prophet, denoting gross ignorance, was especially applied to Galilee (Matt. iv. 16). This likewise sufficiently explains, not only the old grudge which the Jews cherished against the kingdom of Israel (which separated from Judah under Jeroboam, and the greater part of which lay in Samaria), but also the mixture of the Galileans with foreigners, so abhorrent to the Jews, and the more liberal religious ideas which they entertained, in comparison with the Jews, who obstinately adhered to the traditions and customs of their fathers. The latter, moreover, as inhabitants of the capital of the country, and the immediate possessors of the national sanctuary, the temple, were actuated by a silly pride, such as still makes many inhabitants of a metropolis look down on those they term provincials.

The fact of Galilee being the birth-place of Christ, also confirms the unprejudiced observer in the agreeable impression which he is obliged to entertain of those who were then its inhabitants. In fact, the enlightened Galilee was much more advanced by the comprehensive spirit of this greatest of all the Hebrew prophets, and by those ideas in which he taught them to forget the Jew

in the man, and to consider the hitherto national divinity as the God of all the earth; much more advanced, we say, than Judea, which was full of national pride and national prejudices, and completely under the mental tyranny of the Rabbis and Pharisees. That Christ knew how to justly appreciate the character and worth of his countrymen is apparent, from his not selecting his most confidential disciples from Judea, but confiding the advancement of his work to men whom, as Galileans, he could trust as persons of independent minds and good disposition, having a natural aptitude for the comprehension of great ideas, and a native repugnance to the bigoted religion of the Rabbis and Pharisees of Judea. He declared, moreover, his strong preference for Galilee, by only living occasionally in Judea, at the time of the great festivals, and making his ordinary residence among his countrymen, and more especially in the Galilean town of Capernaum.

In the time of Christ, as we have already said, the ruler of Galilee (under the proconsul of Syria, and also the Roman procurator in Judea) was the Tetrarch Herod Antipas, who is carefully to be distinguished from his father Herod I. or the Great, who was king of the entire country of Judea. He is described in Gospel history as a weak, good-natured, timid, crafty voluptuary, who could be induced by external circumstances to commit acts of harshness and cruelty; hence in Galilee Christ in general, had a much securer residence than in Judea, and was only now and then compelled to leave it, when particular circumstances made it dangerous, or the Pharisees in Judea sought to make a tool of Herod (Luke xiii. 31, 32). The most disgraceful charge against him in history is his living in incestuous adultery with Herodias, the wife of his brother, Herod Philip, a wealthy private gentleman in Judea, and his horrid murder of John the Baptist, to which he was instigated by this proud, ambitious, cruel woman. (Mark vi. 14.)

In the history of Christ's life, he also appears in his true character. As a Jew, he was present at the feast

of the Passover in Jerusalem ; and Pilate, with whom he had many differences on matters of jurisdiction, availed himself of the opportunity to gratify him, and at the same time rid himself of a troublesome business, by handing over to him Jesus (accused by the Sanhedrim), as a Galilean subject, and compelling him to incur the responsibility of confirming his sentence of death. The tetrarch, however, who was not naturally of a sanguinary disposition, only interrogated Jesus for amusement's sake, because he was his subject, and resolved to send back the accused to Pilate, accompanied by a royal guard in mockery, and an answer politely acknowledging the attention paid to himself, but declining to incur the responsibility of his death (Luke xxiii. 5-12). This Herodias, whose connection with this prince led to such shameful consequences, at last urged him on to his ruin. Her pride and ambition being unable to endure that her brother Agrippa, whom she had long disliked, should have received from the Roman emperor, Caius Caligula, the tetrarchy east of Jordan, with the title of king, she incited her husband to go to Rome, in order to get a similar title. But, owing to previous charges made against him by Herod Agrippa, he there not only lost his previous dignity, but, along with Herodias, was banished to Lyons, in France. His province was given to the said Herod Agrippa, of whom we shall afterwards speak. During the public life of Christ, the usual residence of the Tetrarch Herod Antipas was at Tiberias, on Lake Genesareth ; but he also frequently lived in his Peræan territories, on the east side of the southern part of the Jordan, which was frequented by John the Baptist. Hence the intimacy between this prophet and the tetrarch.

Of the towns and villages in the province of Galilee, the following deserve to be mentioned, either for their importance in Gospel history, or for their having a certain name from some other casual circumstance.

The village of *Cana* lay about three miles north-
100

east of Nazareth, and the same distance south-east of Dio-Cæsarea. It probably derived its name from the reeds which grew in its vicinity. It was at such a distance from Tiberias, that the Jewish historian and general Josephus took a night to march, with two hundred men, from the one place to the other. It was called Cana of Galilee, in order to distinguish it from another insignificant place of the same name. As in John (iv. 49 ; ii. 12) we read of people going down from Cana to Capernaum, the site of this village must have been rather more elevated than that of this town. It is also celebrated on account of the first miracle which Jesus wrought, at the marriage-feast of one of his relations (John ii. 1), and as the birth-place of Nathanael (John xxi. 2). Burckhardt found this village at the distance of thirteen miles from Tiberias, supplied with a copious fountain, adorned with olive and fruit trees, and chiefly inhabited by Roman Catholics.

Sepphoris, or *Dio-Cæsarea*, is deserving of notice, on the one hand, as the capital of Galilee, both before and after the time of Christ, and, as such, extremely beautiful, and strongly fortified, both by nature and art ; and, on the other, according to ancient Christian tradition, as the residence of the parents of Mary, the mother of Jesus. The house of the prophetess Anna was formerly shewn here, but it is now destroyed. Herod Antipas expended much in embellishing and strengthening it ; and altered its old name to Dio-Cæsarea (the city of the divine Cæsar), a piece of flattery to the Roman Emperor Tiberius, very common on the part of the Herodian family. It was likewise a place of importance under Herod Agrippa. It is not mentioned in Gospel history. It is now called Saffad, is built on several heights, is inhabited by Jews and Christians, contains six hundred houses, is surrounded with olive plantations and vineyards, and contains manufactories of indigo and woollens (Burckhardt ii. 155).

Nazareth, a pretty rural town, more than three miles from Mount Tabor, and about twenty-eight from Ti-

berias, owes its celebrity to the circumstance of its being the residence of Christ's parents, and the place where he was brought up and lived till his thirtieth year. The situation is remarkably beautiful and pleasing. In a fine hilly country, intersected by fruitful valleys, it was perched on one of the highest points, like a crown, from which circumstance, although there are other derivations, it probably derived its name (the city of the crown); and not only itself presented a charming aspect, but had a magnificent view of the surrounding country,—the plain of Jezreel, Mount Tabor, and the lovely plain from which it rose. This explains Luke iv. 28, 29, in which passage the people of Nazareth are said to have wished to cast Christ from a hill near the city, because they had taken offence at what he taught in the synagogue. In this synagogue, probably, and the elementary school connected therewith, Christ received his first instruction in the Jewish law, and hence, with the people of Nazareth, to whom he had been long known as the son of Joseph, one of themselves, a townsman, a well meaning dreamer, he never was in great repute, even when at a subsequent period he had become a person of note in Judea (Luke iv. 22–24; Mark vi. 1–4). According to the custom of the Jews he was called, from this his native town, by the surname of the Nazarene, or the prophet of Nazareth (Matt. ii. 23; Mark i. 24; John xviii. 5–7).

The whole of Galilee being, as already observed, in very bad odour with the Jews, and the town of Nazareth in particular, on account of its name, which the wits of Judea turned into a word of ridicule and reproach (the despised city), Jesus likewise bore the same surname, which in itself was not complimentary, and, in the mouth of an adversary, meant the despised one. Even the well intentioned Nathanael, before he knew Christ, jeeringly asked, "Can there any good thing come out of Nazareth?" John i. 46). Yet this little rural town had the honour to be the native town of one whose name is known in the remotest parts of the earth. How

102

happy should we now esteem ourselves in knowing, what its ancient inhabitants so despised, viz. how their great countryman, Christ, was educated, what means he enjoyed for the attainment of that rare mental cultivation by which he was distinguished, what he did in his maturer years to prepare himself for his prophetic office, what life he led, how he was employed, who were his friends and associates; for thus should we be furnished with a key to many occurrences in his subsequent public life, which to us are now obscure. Besides the favourable influence which Galilee, as above depicted, must have had upon his mind, we may reasonably presume, that the lovely and elevated site of Nazareth greatly promoted the remarkable love of his feeling heart for the charms of nature, and that his frequent retirements among the mountains, as he journeyed through Judea, for the purpose of refreshing his eyes with the magnificent prospects, and his soul with elevated devotion towards the great Lord of nature, were the result of youthful impressions.

Nazareth is still called Naszera, and is built on the declivity of the same hill on which stood ancient Nazareth. It stands in a hollow, surrounded by bleak and barren hills. The hundred and fifty families who inhabit it are partly Arabs, and partly Christians of the Greek and Roman church. The latter have a church, and there is likewise a large and handsome Franciscan monastery, the monks of which have purchased from the Turkish ruler of the country the right of taxing and governing Nazareth, and two other villages of Galilee, and of showing to pious and orthodox pilgrims the spot in the church of the convent where formerly stood the house of Mary (which an angel set down at Loretto in Italy in the year 1294!) and at a little distance, the well where the angel Gabriel appeared to her (Luke i. 26), and at which she commonly drew water; likewise a small church, of about thirty feet long and sixteen broad, with two windows, which is supposed to be the synagogue in which Jesus taught

(Luke iv. 16), and also, at the distance of about a mile and a half, the hill from which the people of Nazareth sought to cast him down; and the two large stones against which he leant to resist their violence, and on which the marks of his hands and feet are still to be seen, according to the assertion of these monks!! Burckhardt gives a very minute account of Naszera.

Less celebrated, yet still deserving of notice, is the little town of *Nain*, situated near Mount Hermon the less, about seven miles from Nazareth, three south from Tabor, and about fifteen from Tiberias. The name of this little town means the beautiful, either from the sweetness of its position in a lovely valley in the plain of Jezreel, or from the beauty of its buildings. It is famous from the raising to life of a young man, whom Christ restored to a widow, as the sole support of her old age, as he was being carried out dead at the gate of the city as he himself was entering it. Perhaps the thought of his connection with his own already widowed mother had much influence on the deep sympathy which he manifested toward this widow (Luke vii. 11).

The beautiful towns on and around the Lake of Gennesareth, which the sacred narratives so often describe as the favourite resorts of Jesus, deserve to be noticed, and of these *Capernaum* in particular. It was not very large, but, in the time of Christ, was extremely populous and prosperous (Matt. xi. 23); it was situated on the north-west part of Lake Gennesareth, not far from the influx of the Jordan, in the extremely mild and fertile district of Gennesar (garden of riches), from which the lake derived its name, and which was about six miles long and three broad, and intersected by the copious brook Capernaum. The name of the town denotes a delightful spot, or, according to others, the place of consolation, or peace. This town is very frequently mentioned in the history of Christ, because he was often there, and, after the bad usage he met with from the people of Nazareth (Luke iv. 28), he chose it as his usual residence (Matt. iv. 13). Besides his being

here in a district highly populous, owing to the commerce between Tyre, Sidon, Damascus, and the territories of Antipas and Philip, and Arabia, and thus most favourable for his public labours, as well as for the means of readily escaping danger by removing to the neighbouring jurisdiction of Herod the Tetrarch, his choice was probably influenced by the circumstance of Peter here having a house of his own, and a stepmother who, after being cured of a grievous fever, ever afterwards had a friendly roof for the reception of her benefactor (Matt. viii. 14; Luke iv. 38, 39). This town is therefore, by way of distinction, denominated his own city (Matt. ix. 1). He often taught in its synagogue, so as to astonish them that heard him (Luke iv. 31; Mark i. 22), and performed many miracles, such as curing the child of a nobleman (John iv. 47), and the servant of a centurion (Matt. viii. 5), and raising the dead daughter of Jairus the ruler of the synagogue (Mark v. 22). Nevertheless, his mighty works do not appear to have altogether produced the results which he had reason to expect; for Matthew (xi. 23) can only mean that this city will incur the greater guilt, and the heavier punishment, in proportion to its misimprovement of its great opportunities of becoming wise and happy.

As the city was situated so near the lake, and along its shore, there was a custom-house in the street betwixt the city and the lake, at which caravans and ships were obliged to deliver up their freight, or produce a toll-ticket or card bearing the impression of two letters. Levi, one of the tax-gatherers, who, with many others, was settled in Capernaum, was selected by Christ to be an apostle under the well known name of Matthew (Luke v. 27; Matt. ix. 9). He was probably the only one of the whole number who was able to write. In the place where Capernaum stood, there are now some ruins called Tel Hum. There is likewise a fountain of salt water, close to which the brook El Esche flows into the Lake of Galilee.

Not far from Capernaum, on the western shore of

Lake Genesareth lay *Bethsaida*, which, strictly speaking, is merely a large fishing village (from which circumstance it derives its name), although with the incorrectness of common parlance it is sometimes spoken of as a city, but more commonly as a town (John i. 44; Mark viii. 22, 23. 26). It was the birth-place of the apostles Peter and Andrew, John, James, and Philip (John i. 44), and the early residence of the first two, for the sake of their fishing, until, in consequence of Peter marrying in the neighbouring city of Capernaum, they took up their abode there, without however entirely forsaking Bethsaida. This Bethsaida is commonly called Bethsaida in Galilee, to distinguish it from another Bethsaida, a town on the north-western shores of Lake Tiberias, near the influx of the Jordan, and in the territory of Philip, who rebuilt it, and named it Julias in honour of Julia the daughter of the Emperor Augustus. Of the latter we shall speak in its place. Bethsaida in Galilee is the better known in gospel history, but with respect to its reception of Christ's doctrine, it is as little celebrated as Capernaum (Matt. xi. 21). Recent travellers still found here, on the margin of the lake, a village called Bethsaida.

As to *Chorazin* referred to in the passage last quoted (Matt. xi. 22), and which Christ classes with Capernaum and Bethsaida, there have been many doubts, which are not yet removed. Certain old geographers identify this Chorazin with a city which was deserted in their time, and lay at a greater or less distance from Capernaum, while more recent illustrators of gospel history maintain, but most improbably, that Christ in the passage referred to, expressly directs his observation to certain cities: Chorazin meaning merely a hilly bare country, we are consequently to understand the whole district between Capernaum and Tiberias, which probably bore the name of Chorazin, that is the district of Zin. As this Chorazin was anciently of little importance, the resolution of this doubt is not of much consequence.

The city of *Tiberias* was famous in the time of Christ. It lay on the south-west side of the lake of Gennesareth, which from it was also called *Tiberias*, in the most fertile and beautiful part of Galilee, and so near the shore, that on one of its sides (the east) it was almost washed by the lake. In the time of Christ it was magnificently rebuilt by the Tetrarch Philip Antipas, and raised to be the metropolis of Galilee, in room of the former metropolis, Sephoris or Dio-Cæsarea, and named *Tiberias* in honour of the Emperor *Tiberius*; but this distinction it lost under the Roman Emperor *Nero*. Herod had here a splendid palace adorned with pictures of animals, which to the orthodox Jews was as offensive as the violation of numerous graves at its foundation, a circumstance which they maintained for ever defiled the new city. Its builder was thus obliged to introduce chiefly foreign and heathen inhabitants, or poor Jews, and to accomplish his design by gratuitously conferring upon them houses and lands, as well as many rights and privileges. Except in John vi. 1, 23 and xxi. 1, it is no where mentioned, and from these passages it is evident that the fishery on the lake must have been highly lucrative, and afforded much occupation to this city. Christ, moreover, notwithstanding his frequent residence in the vicinity, on account of its ruler seems to have always carefully avoided it. After the destruction of Jerusalem and the Jewish nation, it became the chief resort of learning and business to those Jews who remained, or came from a distance. They had there a famous academy (destroyed by Sultan Saladin) to whose labours we are indebted for the preservation of the Hebrew language and Scriptures. *Tabaria*, which now occupies the site of the ancient *Tiberias*, but more to the northward of its walls, is still a considerable city of four thousand inhabitants, the fourth of whom are Jews, and, as the chief point in the boundary line of the pachalic of Akka, it is surrounded by a good wall of hewn basalt. The famous warm baths of *Tiberias*, of which we have already

spoken, are still found a mile and a half south-east of Tabaria, at the base of a hill. Farther up the lake Buckingham likewise found other baths, the water of which is as hot as that of Om Keis. Burckhardt, who resided here a long time, is very particular in his account of this city, and gives a plan of it.

Scythopolis (the city of the Scythians), anciently called Bethshan, on the east of Jordan, deserves only to be mentioned as the southern boundary of Galilee. The most of its inhabitants were heathens, and it derived its more recent name from a colony of Scythians, who settled here during their irruption into Egypt. This important city perhaps occupied both sides of the Jordan, the ancient Bethshan being on the west, and the modern city on the east bank of the river, for Josephus at least sometimes speaks of it as in Galilee and at others as in Decapolis. Others with less correctness have called it Succothpolis (the city of Succoth, that is of huts), because it arose from a collection of huts and tents, erected by the nomades in the fertile pastures on this side Jordan.

There is still a village named Bysan consisting of from seventy to eighty houses, but Burckhardt describes the ruins of the ancient Scythopolis as very considerable, extending to almost three miles in circumference.

Of the not strictly Galilean towns on the Mediterranean, the two following alone are of any importance, and not even these in gospel history,—*Ptolemais*, namely, and *Dor*.

Ptolemais was situated to the north of Mount Carmel, and on the bay of the same name. The ancient Hebrew name was Akko, in Greek Ake, from the promontory on which it was built; it was named Ptolemais from some unknown circumstance, or perhaps from an Egyptian king Ptolemy (Lagi) who probably rebuilt it after its destruction. Frequented in early times by the Phœnicians for marine commerce, and afterwards attached to Judea by Demetrius Soter, this

city was in its most flourishing state in the days of the Crusaders, who called it Acre. As it was very convenient for the Crusaders landing in Palestine, and for supplying their armies, it was a perpetual cause of contention between the Saracens and the Christians. It was repeatedly plundered by both parties; by the Christians in the year 1104 and 1191, and by the Saracens in 1187 and 1291, in consequence of which it was completely ruined. Since 1517 it has been in the hands of the Turks. Its formerly excellent harbour is now so choked up with sand, that boats can hardly come within fifty paces of the landing place. The Turks call it Akka, and the Franks, that is Europeans in the east, St Jean d'Acre, under which name it has recently become famous in Bonaparte's Egyptian expedition. We shall treat of it more at large farther on. Of the ancient city, the ruins, which have been mostly employed in building the present town, alone are in existence; and, since the Crusades, Christians have entirely left it.

The town of *Dor*, now Tartura, between Mount Carmel and Cæsarea; anciently large and important, is now a miserable village; a heap of ruins, in which nearly two hundred people creep about, and only deserves to be mentioned as the southern boundary of Galilee on the Mediterranean.

Following the southern course of the Jordan, we have now to consider the central province of the land of Judea, namely—

(2.) SAMARIA.

As to its name, we have already said what was requisite. In regard to the boundaries and extent of this province, it is to be observed, that in the time of Christ it was the smallest of the provinces west of the Jordan, and much reduced from its ancient dimensions. Called Samaria, from the hill Semer, in the vicinity of

its capital, or from some other unknown circumstance, it embraced the former territories of the tribes Ephraim and Manasseh; it extended in a direct line to Judea, and, along with the northern conterminous country (Geliloth Gojim, afterwards Galilee), constituted the kingdom of Israel; but after its separation from the said Galilee, and the subtraction from it of the three towns of Lydda, Rama, and Ephraim, with their territory, and their annexation to Judea under the Syrian king Demetrius Soter (B. C. 162 to 146), Samaria, in the time of Christ, only comprehended a number of inconsiderable villages. Its boundaries were, on the north Galilee, according to the line previously described, from Dor above Ginæa to Scythopolis; on the east the Jordan; on the south Judea; and on the west, not the Mediterranean, but the district on the coast which, from Ptolemais southward, the above-mentioned Demetrius had attached to Judea; so that in the time of Christ Samaria had no connection with the Mediterranean, and no maritime towns.

The fertility of Samaria was not less remarkable than that of Galilee, as not only the southern part of the delicious plain of Jezreel, and the most fruitful part of the plain of the Jordan belonged to it, but the hilly portion in the south of the province also, owing to its fertile soil, was, and still is, highly cultivated even to the summits of the hills. With a proportionate population Samaria nevertheless was inferior both to Galilee and Judea, although not deficient in the number of its inhabitants.

The fate of Samaria, which had the most important influence on the character of the Samaritans, and their position with respect to the rest of the Jews, and which casts a peculiar light on all the passages of the evangelical history where the Samaritans are mentioned, was as follows. When, after the utter destruction of the kingdom of Israel, in consequence of the old enmity between the tribes of Ephraim and Judah, and the division into two parts of the united kingdom of

110

Solomon, foreign heathen colonists were transplanted thither, and especially in the vicinity of the ruined capital Samaria, in order to unite with the remnant of poorer Israelites who remained, and gradually cultivate and people the country; the flames of the long cherished hatred which the Jews had against the Israelites ever since the time of Jeroboam, burst out anew, because, under this king, the men of Israel spoke against the national worship in the temple at Jerusalem, and set up places of sacrifice at Dan and Bethel, the extremities of their land, without requiring the services of the priests and Levites.

Through these colonists from Cuthah, Ava, Hamath, Sepharvaim, and Babylon, pure idolatry became prevalent in the ancient kingdom of Israel, and the Jewish king Hezekiah alone had sufficient toleration and policy to manage it, and even to attempt the gradual reunion of the infected remnants of Israel with his kingdom, and the worship at Jerusalem, as well as the conversion of the heathen among them to the service of the national Deity. The prophets likewise cherished the most ardent hope of this reunion (Isa. xi. 13; Ezek. xxxvii. 15.) The other Jewish kings, on the contrary, and their priests and Levites, deprived of their privileges and revenues in Israel, looked upon these Israelites as heathens and castaways, and contemptuously thrust them away, although they invariably worshipped the national Deity in conjunction with strange gods.

This hatred and contempt for their brethren, mingled among the heathen, became much more intense when, under Cyrus, king of Persia, the Jews returned from the captivity in Babylon, whither they were carried a hundred and thirty-four years after the Israelites were taken to Assyria, for they learned to look upon their wretched fate, as a punishment for their sins against the God of their fathers, and were, from that era, under the guidance of Ezra and Nehemiah, much more observant of their religious usages and the levitical or-

dinances. They, therefore, proudly and obstinately rejected the offer of the Samaritan Israelites, now augmented by the return of the Israelites from Assyria, to be on terms of closer union, and take part in the restored religious services of the newly rebuilt temple at Jerusalem, and stood out for the maintenance of their national purity, which might be contaminated by greater intimacy with such a heathen people.

The Samaritans, thus offended, endeavoured by a thousand annoyances to revenge themselves against the rising prosperity of the new Jewish colony, and the hostility and hatred became the more bitter. These became utterly implacable when the Persian governor Sanballat (to please his son-in-law Manasseh, a Jewish priest ordered to leave Jerusalem because of his marriage with a heathen), constituted in Samaria a priesthood of his own, on the model of the Mosaic law, which Manasseh had brought with him, and by permission of Alexander, built a temple on Mount Gerizim. This step led to a complete separation between the Samaritans and the Jews, a separation constantly maintained by the jealousy of the two temples at Jerusalem and Samaria, and the interests of their respective priests. The inhabitants, indeed, of the northern part of the Israelitish kingdom, afterwards Galilee, under the persecutions of Syria, which aimed at the utter subversion of the Jewish polity, began, on this account, to be more orthodox, and more observant of the levitical ordinances, and therefore to repair again to the temple at Jerusalem, and the national worship; so that, in the time of Christ, Judea and Galilee had the same religious constitution; but the inhabitants of the southern part of the ancient kingdom of Israel, the descendants of the tribes Ephraim and Manasseh, who, in the time of Christ, were, by way of distinction, called Samaritans, continued, as the immediate possessors of the temple at Gerizim, true to the worship introduced by Manasseh, and in opposition to the Jews, obstinately upheld the superiority of their temple to that of Jeru-

112

saalem; because the hill on which it stood, had been rendered holy by the erection by Joshua of the sacred pillars inscribed with the law; and, because, according to tradition, the consecrated vessels of the Mosaic tabernacle were concealed there, after the destruction of Solomon's temple by the Babylonians.

Although the Samaritan temple on Gerizim was destroyed by the Jewish Maccabee prince, John Hyrcanus, a hundred and twenty-nine years before Christ, because, under Antiochus Epiphanes, it had for a time been consecrated to idolatry, and was never rebuilt, it made no difference: the Samaritans contrived to pay their devotions on the sacred hill, and erected there an altar, on which they sacrificed according to the Jewish ritual, and the civil and religious dissensions between the Jews and the Samaritans continued; and the latter, as apostates, were more profoundly hated and despised than the very heathen. Such was the state of matters in the time of Christ between the natives of the two provinces, and of this the sacred history contains many illustrations.

Under these circumstances, it is readily to be supposed, that the character of the Samaritans should be marked by a certain bitterness against their old co-religionists in Judea and Galilee (Luke ix. 52-55), but their ill-will went much farther than this. Thus, the very word Samaritan became a regular term of reproach with the Jews (John viii. 48), who avoided all intercourse, as an offence deserving punishment (John iv. 9), carefully shunned travelling through their province, and when that was necessary, took with them such a supply of provision, that they should not require to halt at any Samaritan village, and refused every Samaritan the smallest kindly office. The Samaritans, with individual exceptions (Luke ix. 52) did not, on the other hand, return this usage with the like. They bore the hatred of the Jews with quietness, and displayed so many amiable traits, that Christ, with his enlightened ideas, not only had an affection for them, and never scrupled,

during his wanderings through Judea and Galilee, to pass through their province and to be familiar with them; but, likewise, as he knew this gentle people much better than they knew the haughty Jews, often held them up to the latter as examples to be imitated (Luke x. 23-37). The Samaritans, moreover, not being infected with the leaven of Pharisaic doctrine, were much more enlightened in their religious ideas than the pure Jews, and in the common Messiah of the whole land of Judea looked for a teacher, a religious reformer, and spiritual redeemer, rather than for an earthly deliverer (John iv. 25). During one of Christ's journeys through their province, they exhibited a remarkable readiness to embrace his doctrine (John iv. 40-42), and after his death one of the first Christian churches was founded in Samaria (Acts viii. 5). The attachment of the Samaritans to Christ, perhaps, helped to produce this result of the preaching of the Gospel among them.

As a province, Samaria, in the time of Christ, was under the immediate rule of Rome, under the Roman procurator Pontius Pilate, because, as we have already observed, it was attached to the province of Judea.

Of the towns and villages of Samaria, the following are the most worthy of notice.—

Ginœa, anciently an important village, and not mentioned in Gospel history. It is to be noted, however, as constituting the northern boundary of Samaria, towards Galilee, in the southern part of the plain of Jezreel. It lay from eighteen to twenty-one miles from Sebaste (anciently Samaria), and about the same distance from the Mediterranean.

The town of *Jezreel* (now Esdrelom, or Stradela), about twelve miles north-east of Sebaste, and distinguished in the history of the Israelitish kings as a chief city of Israel (1st Kings xxi. 1-13; 2d Kings, ix. 36), is here brought forward, because from it the whole of the beautiful plain of Jezreel derived its name.

Thirza, deserves to be noticed as the ancient metro-

polis of the kingdom of Israel (1st Kings xv. 33 ; xvi. 6, 24). It lost, however, this distinction, and along with it its beauty and magnificence (Joel vi. 6), when king Omri built *Samaria*, and made it the chief city of his kingdom ; its situation being on the hill of Semer, a lofty, regularly formed hill, surrounded by an amphitheatre of heights (1st Kings, xvi. 24). As such, it gradually became the most beautiful, as well as the strongest city of Samaria, and had a circumference of three miles. It was pillaged and ruined on the destruction of the kingdom of Israel by king Shalmanezzer, but afterwards rebuilt, though with less magnificence (2d Kings xvii ; xviii. 9, 10). After the subjugation of the entire country, its inhabitants having refused to pay tribute to king Alexander, and burnt his deputy Andromachus, along with his house, he caused its whole population to be removed, and replaced them by a Macedonian colony. This circumstance caused the Samaritans henceforth to make *Sichem* their metropolis. The Maccabee prince Hyrcanus, from religious and national hatred, destroyed Samaria a second time, and razed it to the ground. Gabinius, the Roman proconsul in Syria, commenced its re-erection, which was completed in the year twenty-five before Christ, by Herod I. who adorned it splendidly, and strongly fortified it. He named it *Sebaste*, in honour of the emperor Augustus (*Sebaste* being the Greek for *Augusta*) ; and, in the time of Christ, this name had completely superseded that of Samaria. In Gospel history, it is only worthy of notice because the Gospel was readily received there shortly after the death of Christ (Acts viii. 5). Its ruins alone now exist, under the old names *Sebastia* and *Schomrin*. There are also to be seen the remains of a Christian church, a hundred feet long and fifty broad, built by Helena, mother of Constantine the Great.

Sichem, situated between Mounts Ebal and Gerizim, on the latter of which, until the time of Hyrcanus I., stood the temple built by Sanballat, and whose place was afterwards supplied by a simple altar, deserves to

be noticed particularly as, in the time of Christ, the principal place of Samaritan worship, as well as the metropolis of all Samaria, after the city of Samaria had lost this distinction. The city itself, is mentioned (John iv. 5) as near Jacob's well, at which Jesus had the famous conversation with the woman of Samaria. In the gospel by John it is called Sychar. This was a nickname, and term of reproach, into which the Jews converted the proper name, and means the place of drunkenness; a name for the propriety of which there is other evidence than this gospel (Isa. xxxiii. 1, 7, 8). John, however, did not think of this disgraceful by-word when he used the term, which was probably in general use at Jerusalem instead of Sichem. The neighbourhood of the city was extremely beautiful, and this, perhaps, was the reason of Christ resting at mid-day near Jacob's well. The plain of Moreh, mentioned Genes. xii. 6, the large terebinth tree, under which Jacob buried his wives' idols (Genes. xxxv. 4), and near which Joshua erected a stone of memorial (Josh. xxiv. 26, 27), as well as Mounts Ebal and Gerizim, with their summits seen from afar, added not a little to the beauty of the scene. The people of Sichem are chiefly noted for the favourable circumstance that the above-mentioned patriarch settled here, and meekly conducted himself as a native of the country (Genes. xxxiii. 18, 20; John iv. 12).

Sichem was destroyed in the last Jewish war, but Neapolis (the new city) was afterwards built in its stead; and in this now greatly diminished place, still called Naplous or Naplos, there is, according to Buckingham, a remnant of the ancient Samaritans, amounting to hardly half a dozen families, living among the Turks and Arabs, of the latter of whom there are about two hundred. They inhabit their own quarter of the town called Badhera (which, according to them, belonged to the patriarch Jacob), where they keep booths, and live by a small trade, having, instead of the ancient temple on Gerizim, a place of worship, under a high-priest of

116

their own, named Kakhan, and celebrating the Pass-over by a religious festival, in which they kill, roast, and eat a sheep, and pray with their faces turned towards Gerizim. Sichem lay to the north of Jerusalem, at about the distance of thirty-four miles.

Burckhardt notices the other inhabitants of Naplous. They are an unruly set, who, with the district belonging to them, are governed by petty chiefs of their own, and frequently resist the Pacha of Akka.

It is doubtful whether *Ænon*, near Salim, where John baptized, was a thriving village, or a fountain, that is, a copious rivulet near the Jordan, and the little town of Salim (Salumias, the ancient Salem of Melchizedec, Genes. xiv. 18); that it was the latter is more probable, for if John had been baptizing in the Jordan itself, the addition, "because there was much water there," would have been superfluous. Salumias, or Salem, lay about nine miles south of Scythopolis, in the great plain of the Jordan.

Adjoining the central province of Samaria, and following the course of the Jordan, came

(3.) THE PROVINCE OF JUDEA,

Which (including Idumea) comprehended the most southerly part of the land, and extended to Arabia Petræa and Egypt. We have already observed, that the name of this province, which in the general sense denotes all Palestine, was taken from the tribe of Judah, because along with the territories of the tribes of Dan, Benjamin, Simeon, and the half-tribe of Manasseh, it comprehended the territory of this large and important tribe. After the Babylonish captivity it was considered the seat of the true unadulterated Jews, in contradistinction to the Israelites mingled with the heathen in Samaria and Galilee.

The boundaries of Judea were, on the east, the southern part of the Jordan, and the Dead Sea; on the south,

Arabia Petræa and Egypt ; on the west, the district of the Philistines, and, in the time of the Romans, the Mediterranean ; and, on the north, the province of Samaria. In the time of Christ, as has been already observed, (the Syrian king Demetrius Soter having abstracted from Samaria, and annexed to Judea the half of the ancient territory of Ephraim, or the three towns of Lydda, Rama, and Ephraim, otherwise the districts of Akrobatene, Gophnitika, and Thamnitika), the northern boundary between Samaria and Judea formed a line which ran, almost parallel to the coast, from Cæsarea (or more correctly Dor, a little more to the north) as far as the village of Gabe, and from thence eastwards (to the south of Sichem, and near the village of Anuat) through the mountains of Ephraim, above the city of Alexandrium, as far as the western bank of the Jordan. These boundaries gave Judea an extent much greater than that of Galilee and Samaria, so that the length of this province, from Cæsarea on the coast to Raphia, was nearly sixty miles, and its medium breadth, from the Mediterranean to the Jordan, was from thirty to thirty-six. Judea was divided in various ways. As a whole, this province was divided into the northern part, Judea, in the restricted sense, and the southern Idumea, that is, the district south of Hebron, which was anciently inhabited by the descendants of Edom, son of Esau (Edomites or Idumeans), and which was conquered by the warlike prince John Hyrcanus (B. C. 135-106), and ever afterwards attached to Judea ; Hyrcanus having forced the Idumeans to be circumcised, to embrace the Mosaic law, and thus to fraternise with the Jews. The Herodian family, which in the time of Christ ruled Judea, was notoriously of Idumean origin. Idumea is only once mentioned in the New Testament, viz. in Mark iii. 7, 8. In parts, Judea was divided into from ten to twelve different districts, which were named from their chief towns, their site, or other circumstances. As these divisions have not the smallest interest for Gospel history, and are seldom employed by the vari-

118

ous old geographical writers on Palestine, a more particular description of them in this place would not reward the trouble.

As Judea was extremely hilly, its central part, where lay Jerusalem, being the highest quarter of the whole country, the fertility of this province cannot, on the whole, be compared to that of Galilee; nevertheless the already mentioned plain of Sharon, on the coast, and the southern part of the plain of Jordan, were sufficiently fertile to lay claim to its share of the ancient fame of the country as "a land flowing with milk and honey." Even the mountainous part of the province, with the exception of particular districts, such as that near Jericho on the western shore of the Dead Sea, was rendered highly productive by terraces on the heights, and rewarded, with abundant crops of every sort of valuable fruit, the industry of the cultivators, on which, in this part of the country, every thing depended.

Owing to its extent this province was the most populous. The amount of its population was also increased by the circumstance of the capital being in this part of the land, Jerusalem, namely, which as such was the great point of union to all the Jews both at home and abroad, and opened up to innumerable multitudes various sources of gain, which in other parts of the country either did not exist, or existed not to the same extent. Jerusalem accordingly was the seat of all the internal commerce of the Jewish people, and the place where assembled the caravans (itinerant companies of merchants) from the surrounding countries of the east, to which the sacred festivals there celebrated afforded excellent opportunity of holding highly important and lucrative fairs, by means of which comfort and abundance pervaded the whole province, and maintained the easy intercourse of thousands. Judea, moreover, as has been already observed, when treating of Galilee, was the portion of the country least frequented by Christ, who merely passed through its towns at the seasons of

the great festivals, and only entered the village of Bethany because there he could gratify his affections.

The fate of Judea does not require to be here particularly narrated, as this has been done already, when treating of the history of Palestine in general, since the return of the Jews from the Babylonish captivity. Whatever, during this period, befel the country in general, befel Judea especially, because, as the central point of the whole Jewish polity, and the seat of the civil and religious authority, it always took the lead, whereas Galilee and Samaria only followed its fortunes. Judea being distinguished by the possession of its strong metropolis, was invariably the immediate theatre of the tumults and wars with which Palestine, from the death of Alexander, was oppressed by the kings of Egypt and Syria, and latterly by the Romans. So that when the Romans had converted Judea into a province, dependent on their proconsul in Syria, they believed themselves sufficiently in possession of the whole country to grant, without dread, portions of it, such as Galilee and Peræa, to the descendants of the Herodian family, with the nominal dignity of Jewish princes.

The character of the natives of Judea has been already given by contrast, when describing that of the Galileans and Samaritans. Their grand characteristic was the conviction impressed indelibly by the Mosaic law on the whole Israelitish people, that they were the exclusive favourites of God (Ex. xix. 5 ; Deut. vii. 6 ; xiv. 2 ; xxvi. 18) ; a conviction which was carried to the height of absurdity and presumption, owing to the Babylonish captivity, on the one hand, the disgrace of which caused the Jews who returned to Palestine to esteem above every thing, and firmly to retain the restored constitution of their fathers ; and, on the other hand, the cruel and bloody persecutions of the kings of Syria, which, after the brave resistance of the Maccabee princes, ended in the Jews being so much the more blindly attached to the Mosaic religion, and almost intolerably vain of their national privileges, and national

purity. Hence the strong and undisguised contempt with which, in the time of Christ, they looked down not only on all foreign nations, but also on the not thoroughly Jewish Galileans, and the impure Samaritans, as well as on those of their own race who, after the Assyrian and Babylonian captivity, lived in foreign countries (and were commonly called Hellenists). Hence their determined zeal not to pollute themselves by near alliances with those not purely Jews. Hence their unbounded abhorrence of the heathen, and infuriated hatred of the Romans, whose yoke they, the self-styled elect of the human race, were forced to bear, being unable to cast it off. Hence, in the time of Christ, the most credulous and fanatical hope of a Messiah or king, expected since the days of David, and who, as the genuine descendant of him under whom the nation had enjoyed the highest glory, should trample their oppressors in the dust, extend their kingdom to the ends of the earth, destroy the heathen, and make their religion universally dominant, and Jerusalem a place of pilgrimage to the faithful of every land, nay, who should even raise their dead ancestors to enjoy this glorious period, and execute merciless judgment on their ancient enemies, and all the heathen! Hence the contemptuous insult with which all enlightened nations at this period repaid the scorn of the Jews.

To the all-conquering, proud, and enlightened Romans, how contemptible must have appeared the antiquated manners and customs of this little state in a corner of their vast empire, the natives of which in foreign countries were usurers and petty traders! How ridiculous to them must have seemed their absurd and self-contradictory pretensions, the wisdom on which they prided themselves, and which had been given to them to keep, and their silly claim to approaching universal rule, even in the midst of their helplessness! Not a single Greek or Roman author paid the smallest attention to the Jews at this time; not one took the trouble to acquaint himself with their history, which

even to them was of interest ; hence the errors and defects even in the brief notice which they take of them ; hence not one of them is ashamed to relate, with an air of conviction and truth, the most groundless calumnies, and most disgraceful misrepresentations of Jewish customs and manners. Such was the state of the people in the time of Christ, that they could not comprehend their great countryman when he spoke to them of the indispensable need of reformation of morals, of their foolish national pride, and the blindness of those who easily led the poor deluded multitude by the leading strings of religious prejudices, and completely ruined their entire character by their pharisaical doctrine. What else could be expected than that which Christ, with his clear patriotic eye, so plainly foresaw, namely, that the utter destruction of the Jewish state by the power of the Romans could not at the farthest be deferred beyond one generation. Finally, the impossibility of improving the natives of Judea, and the hatred and scorn with which they persecuted any one who attempted to bring the people to better views, were the principal reasons why Jesus during his public life carefully avoided passing through the province of Judea, and travelled on the high road, without turning to the right or to the left, when, in order to fulfil the law, he went to Jerusalem at the time of the great festivals.

The Romans were then the rulers of the country, and after the death of Herod, and the deposition of his son Archelaus, converted Judea and Samaria into a regular Roman province, under a Procurator, as already narrated. After many predecessors, Pontius Pilate, a Roman knight, obtained this dignity from the Emperor Tiberius (A. D. 28), without dreaming that by his mere connection with the death of Christ he should become the most celebrated of the Romans. Under him (and after the deposition of Ananus, (Annas, John xviii. 13), his son Eleazer, and one Simeon), Joseph called Caiaphas, the son-in-law of Ananus, was

122

high-priest at Jerusalem, and in this capacity took a most active part in the execution of Christ, when he was condemned by the Sanhedrim (John xi. 47-57). Besides what the history of Christ's death tells us of the ambiguous character of Pilate, who, owing to his criminality, had not the fortitude fully to acquit Jesus, he is described by other impartial authors as a man who, like most Roman governors in foreign provinces, sold justice, robbed the people, and committed many unpardonable acts of violence. Thus he attempted to bring into Jerusalem the Roman standards, adorned with an image of the emperor, which the Jews looked upon as a horrible profanation of the holy city, and would only desist after they had lain for five days before his palace at Cæsarea, weeping, and beseeching him under the fear of death. On another occasion, he beat and killed a great number of the Jews, when they resisted his resolution to make the temple treasury pay for an aqueduct to Jerusalem, fifteen miles long, although it was abundantly supplied with water. At length, after many other cruelties, having discomfited the designs of an impostor (who promised to discover the sacred vessels of Moses buried in Mount Gerizim), by surrounding with cavalry and infantry, and cutting to pieces most of the multitude who had attached themselves to the impostor, he was deprived of his office by Metellus, the proconsul in Syria, and sent to Rome to answer for it before the Emperor Tiberius, who was dead, however, before his arrival (A. D. 37). Tradition says, with probability only, that the unrighteous judge of Christ did not retire from public life unpunished, but that the successor of Tiberius, Caius Caligula, banished him to Vienne in France, where he committed suicide (A. D. 40).

In order to take a systematic view of the towns and villages deserving notice in the province of Judea, it will be best to divide them into three districts, assumed for the sake of our present object, and running from north to south. These are the western district on the

Mediterranean, which indeed, with the exception of the maritime town of Joppa, did not properly belong to Judea till the time of the Romans; the middle district of the united province; and the eastern district on the west bank of the Jordan, and the western shore of the Dead Sea.

(a.) In the western district of Judea was situated, in the first place, *Cæsarea*, surnamed *Palestina*, in order to distinguish it from *Cæsarea Philippi*, or *Paneas*, near the source of the Jordan, in the tetrarchy of Philip. At an earlier period it was called the Tower of Strato, probably from some Syrian governor of this name who had here built a castle or beacon for mariners. It was built on a promontory on the coast of the Mediterranean, and, like Ptolemais, was a maritime city of Palestine. Its great importance in the time of Christ was owing to Herod I. On his assuming the government he found it exceedingly small and insignificant, but its excellent position and plan induced him to raise it to the rank of a great commercial city, greatly enlarge, beautify, and fortify it, and build a new, commodious, and extensive harbour. With this object he lavished on it immense sums. The early inhabitants of the town were entirely Syrians or Greeks, but the building carried on by Herod was the means of introducing wandering Jews, who lived at perpetual feud with the former, a circumstance, as shall be narrated afterwards, which gave rise to the outbreak of the last Jewish war. Besides other splendid palaces, Herod built for himself a princely castle of white marble, and erected at the harbour a large theatre, in which, after the Roman fashion, public games were held every five years, as well as a tasteful temple in honour of *Cæsar Augustus*, and supplied the city with useful aqueducts. As he had built it completely after the Roman model, he changed its old name of Strato's Tower to *Cæsarea*. When Judea was taken possession of by the Romans, it was thus exactly suited to be the residence of their governors, and the head-quarters of the Roman power and

124

government in Palestine. Herod Antipas also willingly held his court here occasionally (Acts xii.). It thus became eminently prosperous, and induced all foreigners in alliance with the Romans to settle here. In strictly gospel history, notwithstanding its importance, it is not particularly noted, as Jesus never visited it in the course of his travels. But in the history of the apostles it is frequently mentioned. It was here that Peter converted Cornelius, a centurion of the Italian band stationed there (Acts x. 1-43) and that Paul not only repeatedly preached during his travels (Acts ix. 29, 30 ; xviii. 21, 22 ; xxi. 7, 8, 9), but on one occasion was brought thither as a prisoner from Jerusalem (xxiii.) and kept two years in confinement, which gave him the opportunity of holding his well known interviews with the governors Felix and Festus, and king Herod Agrippa (Acts xxix. 25, 26). It was here, too, that Philip laboured in the cause of Christianity, so that a Christian church was early formed here, which was afterwards presided over by a bishop, and at a later period by an archbishop. In the times of the Crusades the Christians and Saracens had here many furious contests, by which at last it was destroyed. Its extensive ruins, consisting of walls and gates, still exist. It is uninhabited, however, from dread of the Bedouins. Long grass and flowers, as high as a man's breast, cover the whole area of the city (Prokesch.)

Reckoning by a rather circuitous road, Cæsarea was about sixty miles from Jerusalem. This road went through the town of Antipatris, rebuilt by Herod in honour of his father, and the earlier name of which, as well as of the plain on which it stood, was Kapharsabe (village of Saba).

Of not less importance than Cæsarea was the coast town of *Joppa*, situated toward the south, at the extremity of the plain of Sharon, and deriving its name from the beauty of its site on a hill so called. It had a magnificent view towards the sea, on the right and

left fertile and blooming plains, and toward the east the chain of mountains over which for twenty-two miles lay the road to Jerusalem. It's in early times moderately large but valuable harbour was made use of by Solomon, for the disembarkation of the timber he obtained from Hiram king of Tyre for the erection of the temple (2 Chron. ii. 16), and particularly for his foreign trade; and, at a later period, it was, with the same object, much resorted to by the Maccabee high-priest Simon; so that through the maritime commerce of the Jews it was for a time highly prosperous; and in the days of Pompey a most peculiar race of Jewish pirates were found in the Mediterranean. The city was thus at that time extremely flourishing and populous, and also a most suitable place for the apostles of Christ to preach the Gospel (Acts ix. 36; x. 5-8, 23). Owing to the importance of its harbour, it was distinguished in the time of the Crusades. Towards the end of the eleventh century it was taken by the Christians from the Turks (who had had possession of it since the year 636), and greatly improved, and converted into a very populous commercial town, and an important point of connection between Palestine and Europe. In 1188 it again passed into the hands of its former masters, being captured by Saladin, and from them to the Turks in 1517. The miserable village, of dirty, dismal aspect, which, in the form of a semicircle, perched on an eminence a hundred and fifty feet above the coast, now occupies the site of ancient Joppa, is called Jaffa, and still serves eastern travellers as a landing-place in Palestine. Notwithstanding the oppressions under which they live, the Latin monks have here a *hospice*, near the sea, for the reception of pilgrims, called the Monastery of Terra Santa, in which they always keep ready a cell, furnished with a table, a bed, paper, pens and ink, cool water, and white linen. Chateaubriand was here entertained with game, fish, pomegranates, melons, grapes, fresh dates, Levant coffee, and Cyprus wine; but Henry Meyr, who came af-

126

ter him, speaks of very sorry fare. It was, however, during the time of a fast. The village itself, the inhabitants of which are Greeks, Arabs, and Turks, and which consists merely of several strong buildings, and a small castle on the shore, has, in recent times, been invested with new interest, by two unheard of atrocities perpetrated by Bonaparte, of which we shall afterwards speak. Henry Meyr found here, as well as along the whole course of the Mediterranean, young plantations of figs, olives, and mulberries, all the old having been cut down by the French, and the whole of the incomparable soil around Jaffa utterly uncultivated, although, in other hands than those of the Turks, it would resemble a garden.

Rama (or *Ramlè*) is generally said to be Arimathea, the birth-place of Joseph, who, though a member of the Sanhedrim, had, after the death of Christ, the magnanimity publicly to acknowledge his secret friendship with him. Arimathea, however, is rather to be sought for in the mountains of Judea. This Rama is a prettily situated little town, surrounded with numerous olive, fig, pomegranate, and nopal trees, as well as stately palms, and, according to the account of Prokesch in 1829, contained above 800 Greek, and about 2000 Mahometan, inhabitants. Owing to the fertility of the soil, the latter are extremely comfortable. Here is the Franciscan convent founded by Philip the Good, Duke of Burgundy, which is called the Convent of the Holy Land, and whose capacious buildings are a convenient shelter to pilgrims. It enjoys the constant protection of the Turkish governors, for which it gives annually a hundred piastres, and a present of four ells of cloth. The church is small, and is said to stand on the site of the house of Joseph of Arimathea. Eastward of this Rama, over the at first beautiful, but soon dismal and barren mountains of Judea, runs in a constant ascent the road to Jerusalem, which the most recent travellers describe as most wearisome, and in some places dan-

gerous, as the clefts among the rocks afford very convenient resorts for Arab robbers.

Below the more southerly coast town of Jamnia (which was noted in the times of the Maccabees as a populous seaport, and after the destruction of Jerusalem, as a seat of Jewish learning) lay, more in the direction of Egypt, the ancient territory of the Philistines, with its five principal cities, *Ekron*, *Ashdod*, *Gath*, *Ascalon*, and *Gaza*, by which the plain (of Sephelah) was highly beautified and cultivated. As, however, Ashdod and Gaza are only cursorily mentioned in the New Testament as the scene of the apostle Philip's labours, it is sufficient here to have named them. *Raphia* is the last city of Palestine in the direction of Egypt.

(b.) In the central district of the province of Judea, only the following villages and towns are deserving of notice.

The village of *Anuat*, which, indeed, does not occur in the history of the Gospel, but must be noticed as the boundary between Samaria and Judea. It lay about nine miles south of the Samaritan metropolis Sichem.

The city of *Silo*, south-east of Anuat, situated about twelve miles from Sichem, and destroyed long before the time of Christ, is only of importance in Old Testament history. For about three hundred years, from the time, namely, of Joshua to that of Samuel, it was the place where were stationed the tabernacle, and the ark of the covenant, and where the tribes and families of Israel assembled to consult on their common affairs. Jerusalem subsequently supplanted it.

Bethel, anciently called *Luz*, situated among the mountains of Ephraim, on the road from Sichem to Jerusalem, at the distance of nineteen miles from the former, and thirteen miles from the latter, is only deserving of mention because it occurs in the histories of Abraham and Jacob (Gen. xiii. 8; xii. 3; xxviii. 19). In the times of the Judges it served as the place where

128

met the annual general convocation ; and, along with Dan, on the north, it, as the most southerly city in the kingdom of Israel, was, by king Jeroboam, made the principal seat of the idolatry by which he sought to detach his people from all share in the divine service at Jerusalem (1st Kings xii. 28–32). It was still in existence in the time of Christ, and, in the last Jewish war, was taken by the Romans, and provided with a garrison ; but it is not mentioned in the gospel history, and its ruins alone are now to be seen.

There is a doubt as to the position of the otherwise unimportant village of *Emmaus*, mentioned in the history of the resurrection (Luke xxiv. 13), and reckoned to be nine miles from Jerusalem, and which we must not confound with the town of Emmaus (Nicopolis, now a village, in which are the ruins of a tower), on the road to Joppa. It is, with most probability, supposed to have been north-west of Jerusalem, because it is to be presumed that Christ, after his resurrection, wished to go to Upper Galilee by way of it, the town of Beth-horon, and the mountains of Ephraim, on the northern boundary of Samaria, in order that he might not meet the caravans returning from the Passover, by the common road to Jericho.

A little more to the east, and westward of Jerusalem, in the direction of Bethel, at the distance of about nine miles from the former, lay the village of *Rama* (*Ramathaim Zophim*, probably the Arimathea of the New Testament), which, like other places of the same name, was so called from its elevated position. It was anciently celebrated as the birth-place and abode of Samuel, and as the site of one of the schools of the prophets (1st Sam. i. 19, 20 ; xix. 19, 20). The Arab village, which now stands on a hill amid the ruins of the ancient Rama, is a small wretched place, and is called Samuele. The road from thence to Jerusalem, which is seen directly in front of Rama, is very rough and stony.

Jerusalem, the capital of Judea, and all Palestine, and which was and is of such interest to millions, even

to those who are neither Jews nor Christians, here presents itself as the subject of a more minute description. The names and fortunes of this city have varied at different times. In the remotest antiquity, it was called Salem (the city of peace), but it is an improbable tradition that it was the Salem of king Melchisedec (Gen. xiv. 18), as this, with more likelihood, may be identified with the above-mentioned Salim, or Salumias, near the Jordan. Its subsequent name was Jebus (Josh. xv. 8; Judges xix. 10-12). It was so called as the chief city of a Canaanitish race, the Jebusites, whose king, Adonibezek, was attacked, taken prisoner, and slain, by Joshua, who, however, was not in circumstances there to take up his residence. At a later period, the lower part of the city was taken from the Jebusites, by the tribes of Judah and Benjamin, on whose borders it lay; but the higher and fortified portion remained in the possession of the former, so that it was inhabited both by Israelites and Jebusites. King David was the first to deprive the Jebusites of the strong upper town (2d Sam. v. 2-9), and to remove thither his residence from Hebron, where he had reigned for seven years and a half. It was long called the city of Zion, from Mount Zion, on which was built the strong upper town, which David made still stronger. At a later period—when is not precisely known, but probably when the ancient name of Salem was altered, it was called Jerusalem (the dwelling of peace), and this name it retained, without variation, until its destruction by the Romans. It was, perhaps, greatly owing to its strongly fortified capital that the kingdom of Judah lasted for a hundred and thirty-four years longer than that of Israel, as in ancient times such cities, during war, had an important influence on the fate of an entire country; and although it suffered much from the constant tumults and feuds in which the kingdom of Judah was involved with all its neighbours, it was, for the first time, repeatedly taken by Nebuchadnezzar, and at last utterly destroyed. (2d Kings xxv.) After the

130

Babylonish captivity also, when it rose again from its ruins (Nehem. iii. 4), it had, for five hundred years, to submit to unspeakable miseries and devastations, from the kings of Syria and Egypt, who were perpetually fighting for the possession of Judea, from the Romans, and likewise from Herod I. before he was firmly established in his kingdom; but again restored, beautified, and strengthened, it existed in the time of Christ in greater splendour and magnificence, until (A. D. 70) in the end of the last Jewish war, it was taken by the Romans, after incredible exertions, and totally destroyed and levelled with the dust.

The city which, forty-eight years afterwards, was built by Ælius Hadrianus, the Roman emperor, was named from him Ælia Capitolina. At the beginning of the fourth century after the Christian era, when the Roman emperors and their whole empire had embraced Christianity, this name again gave place to the old sacred scriptural name of Jerusalem. Increased in splendour, it bore this name for about a hundred years during the Crusades, when Godfrey of Bouillon captured it from the Mahometans (who, under the caliph Omar, had possessed it since A. D. 636), and made it the metropolis of a Christian kingdom (A. D. 1098 to 1187), and by the western Christians of Europe it is so called to this day. By the Saracens and Turks, however, the former of whom were deprived of it by the latter in A. D. 1517, it is now generally called El Kods, an Arabic word, meaning the Holy, because it is the capital of a country dear to them as the scene of many miracles.

The site of Jerusalem was very elevated, not merely because the whole neighbourhood was the highest part of all Judea, so that in Scripture we constantly read of going up to Jerusalem (Luke ii. 41; Matt. xx. 17, 18; Acts xviii. 22), but because the city was partly built on a hill, and the elevated valley in connection with it. This hill bore the general name of Zion (from its being dry and parched, probably), and on three sides, the east,

south, and west, was surrounded by a deep precipitous valley, so that the city was strongly fortified by nature.

The valley on the east of Zion, by which it is separated from the opposite, and equally elevated Mount of Olives, is called the valley of Kedron, from a stream of the same name which flows through it, or the valley of Jehosaphat, from the tomb of Jehosaphat, said to have been there discovered. The valley on the south was called Ge-Hinnom, or Ben-Hinnom, and separated Mount Zion from the opposite hill of Hinnom; the valley was called the valley of Gihon, and separated Zion from the opposite hill of Gihon. On the north, on the contrary, Zion gradually sloped, and formed an open mountain flat. This hill, bearing the general name of Zion, on which the entire city rested, was naturally divided into four distinct hills, separated from each other by the intervening declivities and hollows, and thus formed four distinct quarters of the city, varying in elevation, according to the nature of the place on which they were built.

These four hills were named Zion (in the restricted sense), Akra, Moriah, and Bezetha. Of these, Zion was the loftiest: on its south side, which was very steep, it overlooked the valley of Gehinnom, on the west the valley of Gihon, on the south the valley of Kedron, or Jehosaphat, on the north, however, it was separated from the hill of Akra by a deep narrow valley, and from Moriah by Ophel, a gradual descent about as high as the lowest part of Moriah, and a broad ditch, over which there was a bridge.

Upon this Zion, the most elevated part of the city, lay what, for this reason, was called the upper town, and the castle of David, which was captured from the Jebusites, and enlarged and strengthened by David, the arsenal, the guard-house, the palace of the high-priest, the state prison, and other public, as well as the principal private buildings.

Mount Akra (so called from a lofty tower built by the Syrian king Antiochus Epiphanes, for the purpose

of commanding the opposite temple) was bounded by the valley of Gihon, in a straight line with the west side of Zion, on the south by the valley which, in the manner already mentioned, separated it from the north parts of Zion ; on the east by the ditch, which separated it from the west side of Moriah ; and ran northward with a gradual descent. On this Akra (which the Maccabee prince Simon greatly reduced and levelled, in order to destroy the erections made on it by Antiochus) lay the lower town, and the palace built by Solomon, and which, after him, was the residence of all the kings of Judah.

Mount Moriah was bounded on the east by the valley of Kedron, or Jehosaphat ; on the south by Zion, with which it was connected by the above-mentioned bridge ; on the west by Akra, from which it was separated by the above ditch ; and on the north by Bezetha, from which it was separated by a garden. This Moriah was at first an irregular height, and, consequently, when the temple was to be built on it, required to be made fit for the purpose by the elevation of its east side, and prodigious levellings, which still excite astonishment. It was completely covered by the buildings connected with the temple, on the north-west side of which the Maccabee prince and high-priest Simon built, on a rock fifty feet high, a tower (B. C. 140), which Herod named Antonia, in honour of Antony the Roman. In course of time, this tower was greatly enlarged and strengthened ; and on all sides paved with huge smooth stone flags, so that it could be ascended by no enemy. It was surrounded by strong walls and towers, and internally, after the manner of a fortress, provided with every necessary for a garrison. It was connected with the temple by means of steps, and a secret passage, so that it could easily watch and overawe the city. There was, likewise in the direction of the temple, one tower, forty feet higher than the rest (a hundred and forty feet high, that is), from the summit of which they could overlook what was going on in the courts of the temple.

Bezetha (or the new city, so called because it was built on account of the increasing population) was bounded on the east by the valley of Kedron, or Jehosaphat, in a straight line with Moriah; on the south, it was separated from the said Moriah by the garden already noticed; and on the west and the north ended in an open plain. On this hill, along with other buildings, was situated the palace of Herod I.

The entire city lying on these four hills was surrounded by three walls in the following manner. The first wall included Mount Zion in the restricted sense, along with the upper city, and Mount Moriah, and was divided into two by the precipitous heights at the valley of Kedron, and the valleys of Gehinnom and Gihon, and on these three sides was completely inaccessible. It was besides so prodigiously high and strong, that, after the capture of the city in the last Jewish war, Titus himself could not conceal his astonishment. The second, or middle wall, as it was called, surrounded the lower city on Mount Akra on the north, so that from the point where Zion abutted on Akra, it ran through the centre of the latter, until it united with the temple mount and the tower of Antonia. The third wall began on the north-western extremity of Zion, embraced the remaining part of the lower city on Mount Akra, was by king Herod Agrippa I. carried entirely round the new city or Bezetha, and united with the first wall on the east of Moriah at the valley of Kedron. The whole city was thus prodigiously strong for those times, as it was unapproachable on the sides of the valleys Kedron, Gehinnom, and Gihon, as well as by Moriah and Zion, and could only be taken from the lower city on Akra, and even here it was necessary to overpower three separate walls, mutually supporting each other, before gaining possession of the upper town, and the separately fortified temple, and the tower of Antonia. This explains the necessity of the grievous and protracted siege at the last capture of Jerusalem by Titus. Those three walls, moreover, were

134

likewise provided at certain distances, and in the most exposed places, with quadrangular towers forty feet in breadth and height, which served for their better protection ; and among these the tower of Antonia, on the outermost wall, resembled a regular fortress, and being a hundred and forty feet high, had an extensive view. On the first wall there were sixty, on the second fourteen, and on the third ninety towers.

Of the gates of Jerusalem the following were the principal. On the east of the city, from south to north, the water, horse, sheep, fish, and old gates ; on the north side, from east to west, the gate of Ephraim, and the gate of the corner, on the west side, from north to south, the valley, dung, and fountain-gates. There was no gate on the south side, owing to its steepness toward the valley of Gehinnom. Being situated on hills, the streets and roads of the city had natural elevations and descents, and were thus in particular places very steep and precipitous. They were generally named from the handicraftsmen and artizans, who, after the manner of the east, had their houses, workshops, and booths arranged there in company ; hence, for example, the streets of the bakers, butchers, and wool-combers.

Following the course of the external wall, the whole circuit of the city was about eight miles. The ordinary number of its inhabitants was from a hundred and twenty to a hundred and fifty thousand men ; but at the time of the great feasts it amounted to much more than a million, owing to the prodigious influx of Jews from all countries ; and this explains how so many Jews perished at the destruction of this city by Titus. Those who at the time of the festivals could not find accommodation in the city itself, encamped in tents in the vicinity. " The ordinary population of Jerusalem consisted partly of Jews actually settled there, partly of foreign Jews who came thither for study, as St Paul, or for business only, for a part of the year, and had a synagogue of their own (Acts ii. 9), and lastly of Ro-

mans who accompanied the governor, but these chiefly lived at Cæsarea."

The building in Jerusalem most worthy of notice was undoubtedly the temple. Its form was prescribed to all succeeding generations by Solomon, who built the first temple. This first temple is described in the Scriptures as an architectural wonder, but strictly considered, it was only suited to the taste of the times, and rather a poor building, not to be compared to a Greek or Roman temple.* It properly consisted of three parts, namely, first the temple, strictly speaking, a simple erection of three stories, a hundred and sixty feet long, forty broad, and sixty high, with a tower-like portico before the entrance, about twenty feet broad, and forty high. Before the entrance stood pillars of brass called Jachin and Boaz, probably from the persons by whom they had been dedicated to God. The under story of the building was divided into the sanctuary, where the usual divine services were performed, and the holy of holies, into which the high-priest entered only once a year, on the great day of atonement, in order to perform the prescribed sacred offices. In the upper story were preserved the ancient ark of the tabernacle, and other sacred utensils. Around the lower story there ran a colonnade, in which were the residences of the officiating priests and Levites. This temple was, secondly, surrounded by a long quadrangle, having various connected buildings and porches, in which were numerous chambers and halls, which served a variety of purposes, and, being detached from the temple, formed several courts, such as the court of the priests, the court of the Israelites, and the court of the women. These contiguous buildings formed in different places broad square towers, which overlooked all the courts. They were approached from the outside by a trellice work of stone, on which there was an inscription forbidding the entrance of all who were not

* See Note P.

genuine Jews. Round this central part of the temple there ran, in the third place, a large square covered colonnade, constituting the open space around the temple buildings, and called the Court of the Gentiles, because, in order not to pollute the temple, no one not a Jew could go beyond it.* This temple of Solomon was demolished by Nebuchadnezzar on the destruction of the kingdom of Judah, and was rebuilt by the Jewish colony which returned from the Babylonish captivity under Ezra and Nehemiah, but in a style much poorer, and much less imposing; and in this state it continued till the time of Herod I. In the eighteenth year of his reign, partly in order to gratify his own taste for architecture, and partly to gain the favour of the Jews, who hated him, this king began by degrees to add to this second temple until he entirely rebuilt it, in its previous form, indeed, but with much greater magnificence. The temple itself he finished in a year and a half, but it was not till eight years after that he completed the buildings connected with it, in which, in the time of Christ, a great Jewish court, composed of twenty-three members, held its sittings, and where also were a synagogue, and other rooms and halls for the learned to assemble in, and to which Jesus himself resorted, as it is said of him "he taught in the temple." The third division, comprising the exterior precincts of the temple buildings was not completed, amid many interrup-

* From the relation of these extensive outworks to the diminutive temple, and the still smaller holy of holies, we perceive, that they had the same connection with each other as in the heathen temples. For the vastness by which the temples of Greece and Rome so struck the eye, consisted only in their exterior buildings, their pillars, and the colonnades by which they were surrounded. The temples themselves, with their interior cella, were in general very small and unadorned, so that they cannot be compared to a gothic Christian church, in which, with its forty or fifty pillars, there is room for a man to lose himself. This style of temple architecture was, as it were, a most significant emblem of heathenism itself—showy without and empty within.

tions, until the time of his uncle Herod Agrippa ; so that the Jews could truly declare to Christ that the temple took forty-six years to complete it (John ii. 20.)

As the temple hill was not entirely level, but, particularly in the west side, where stood the temple, a gradual ascent, the entire buildings of the temple, with their different courts, were in the form of terraces, so that one had to mount from the one to the other, and we therefore read of going up to, and coming down from the temple (Luke xviii. 10-14.) From the temple hill to the north-west and south, there was a view of the whole city, which lay before the spectator, spread out in perspective like a large picture. On the other hand, from the opposite and equally lofty Mount of Olives on the east, there was a charming view of the temple, with the whole gorgeous buildings erected by Herod ; and this explains the conversation narrated, Matt. xxiv. 1-3. The whole city in fact was overlooked from this point, for the four hills on which it stood were directly below the Mount of Olives ; hence the view of it during his last approach to it by this hill, drew tears from Jesus as he thought of the melancholy fate which awaited it (Luke xix. 41.)

Moreover, the united buildings of the temple were, by their various walls, formed at intervals into squares, each of which was in some degree a distinct fort, and which in the last Jewish war were so skilfully applied to this purpose by the military parties which had thrown themselves into them, that the temple was not taken by the Romans until long after the lower town. It is superfluous here to observe, that the passage in Matt. xxi. 12, is very much illustrated by the form ascribed to the temple. At the time of the great festivals there must undoubtedly have been in the vicinity of the temple numerous booths, stalls, and money tables, in order that the strangers who had come to the feast might have the means of purchasing the various articles required for the offerings, such as animals, salt, flour, oil, &c., and likewise get change for their money in the Jewish

138

coin in which the temple tax had to be paid. But instead of placing these somewhat below the temple hill, they had thrust them into the outer court of the temple itself; and the confusion thence arising, which the Jews are notorious for creating in a way most peculiarly distracting, must have greatly annoyed the prophet of Nazareth as he taught in the central halls of the temple; so that at last he used force against them, and vehemently denounced the priests, who probably derived from this source a large regular profit. They had thus converted the holy temple into a den of murderers, a place of concealment for thieves, robbers, and all sorts of vagabonds.

Modern Jerusalem, in appearance a picture of the sad condition of the whole country, stands indeed on the site of the ancient city, but it is only on the east and west sides that it preserves its former boundaries, and includes within its walls a large portion of Mount Zion, as well as the plateau of Bezetha. It is only on the west side that the houses are close to each other; but on the east there are numerous gaps and vacuities. From the Mount of Olives, which anciently afforded such a splendid prospect, the spectator looks down on the city, which with its lofty massive walls and numerous square and round towers appears an uniform mass of low, heavy, flat, square houses, thus possessing no elegance of form, mingled with the towers of Christian churches, the minarets of Mohammedan mosques, and the lofty summits of a few melancholy cypresses.

The small and narrow streets of the city run up and down over an uneven surface, here and there unpaved, dusty, and covered with loose flints, and are gloomy and dark, owing to the awnings which are easily thrown across. In its miserable shops only trifling articles are exposed for sale, and there is every where apparent a sad want of population, for the number of its inhabitants, Turks, Arabs, Jews, and Christians, only amounts to about twelve or fifteen thousand. The Christians are a mixture of all the eastern and western sects, and,

in return for an annual tribute to the masters of the country, possess churches and convents, which often serve as a place of refuge to the native Arabs of the vicinity, who are oppressed and persecuted by the Turks.

The principal convents are the Latin convent of Franciscans, St Salvador, or the convent of the Holy Land. In 1829 it was inhabited by forty monks, who were all either Spaniards or Italians, and a mitred abbé, the head of the Latin church in the Holy Land. The Armenian convent of St James has a thousand cells for pilgrims, and is the finest, richest, and cleanest of all the Christian religious houses in Jerusalem. The Greeks have twenty small convents. Buckingham gives a description of the religious service of the convent, such as to make every real Christian blush. The Coptic monks keep a house of bad fame for strangers. (See Buckingham, vol. i. p. 333.—TRANS.)

The scanty remnant of Jews still remaining here, and amounting to a thousand men and three thousand women, is in a most wretched condition. They and their poor dwellings are confined to that portion of the city which lay between ancient Zion and the temple; they see themselves shut out from all intercourse with the other inhabitants, walk mournfully about without complaining, endure every species of extortion without craving or obtaining redress, submit to every sort of abuse without a sigh, and when they give utterance to their misery, meet secretly by night in the valley of Jehosaphat, among the tombs of their ancestors. They still hope, however, in him who shall redeem Zion, and animated by this, patiently endure their wretched fate as slaves where they once were masters.

On the site of the ancient temple stands the principal mosque of the Mohammedans: Henry Meyr describes its appearance from the Mount of Olives as inexpressibly magnificent; but no infidel, Christian, or Jewish foot dare cross its threshold, save at the risk of death. It is called El Sakhra, and was built by the Caliph Omar, turned into a Christian church by the Crusaders,

140

and again converted into a mosque by Sultan Saladin. "It occupies," says Prokesch, "the whole southern quarter of the present city, and crowns the summit of Moriah. In the marble paved court there is a walk two hundred paces long, a hundred and fifty broad, and eight steps high. On this rests an octagon temple, with a round cupola, covered with lead. This terminates in a minaret, surmounted by a crescent. The windows of the mosque, eight in number, are of the same height as the walls. The prevailing colour is green; and the architecture is light and tasteful. Round the court there runs a green, and this is surrounded by twelve porticos of white marble, and having two or three arches. The rest of the space is covered with corresponding buildings, belonging to the mosque. The green may be five hundred paces long, and four hundred broad." The inside of the mosque is minutely described in Von Hammer's *Mine of the East*. Prokesch, observes, "the stone from which Mahomet ascended to heaven is shewn here, encased in mosaic. Sixteen marble pillars support the first story, and the same number the cupola. There is a door at each of the four quarters of the earth, as was likewise the case in the ancient temple. These are supported by six pillars of marble or porphyry."

The most remarkable building belonging to the Christians is the church of the holy sepulchre, which, during the night of the 12th October 1808, was totally destroyed by fire, but afterwards rebuilt. "The Roman Catholics accuse the Greeks of having raised the fire. And it is a fact, that, at the time of the accident, the latter had the money and the materials for the erection of the present church already prepared, and that since they erected it, the Catholics have been deprived of many of their former privileges,"—"so that the Greeks are now the custodiers of the Holy Sepulchre, and in possession of the principal authority over the church." (Prokesch).

In 1834 this church was so shattered by a violent

earthquake that its foundations were shaken, and several of its pillars broken. Its style is beautiful and ornate; and within it is a chapel, which is said to stand directly over the tomb in which Jesus was buried. Only ardent faith, however, can look for the place of Christ's crucifixion and burial in this position, in the middle of the city, between the ancient temple and the royal palace, for the New Testament expressly declares that this was beyond the walls of Jerusalem (John xix. 20; Hebrews xiii. 12).

Until the year 1817 the Catholics of the Latin church were the possessors of the Church of the Holy Sepulchre; but, owing to the deficiency of the contributions from Europe, being unable to give the Turks the high tribute which was paid by the Greeks, the possession of it was transferred to the latter. When Henry Meyr visited the church and the Holy Sepulchre, he witnessed so much that was profane and disgusting, that he declares that were he a Mahometan nothing could here induce him to become a Christian.

On the summit of Zion there is an old ruined castle, which nearly commands the whole city, and was built in the time of the crusades. The Christian inhabitants of Jerusalem drive a brisk trade in sacred images and relics, by means of which they pay the heavy demands which they are compelled to grant to the Turks for permission to inhabit the holy city; but the trade is now greatly fallen away. The actual governor of the city is the Pacha of Damascus for the time being, who here keeps an aga, or sub-governor. He comes himself occasionally, however, in order to draw the revenue, and his visit is always dreaded by the inhabitants, as his robbery and extortions are unbounded. Prokesch gives the number of its population in 1829 as 21,000; 8000 Mahometans, 3000 Greeks, 5000 Jews, 4000 Armenians, and about 1000 Catholics and Maronites.

The neighbourhood of Jerusalem possesses no beauty, being composed of bare, bleak, blue crags and rocks, destitute of water, and not at all rural in appearance.

Not a solitary house is to be seen, or only one here and there round the city, for nobody dares to build beyond the walls, on account of the wild Arabs. "The general colour of the vicinity," observes Prokesch, "is grey, intersected with patches of green. Perfect stillness reigns throughout the scene, and gives it an indescribable expression. Jerusalem and its environs are like no other city and neighbourhood. One cannot stand on the spot which, historically considered, is the source of the greatest revolution in the world, without being overcome by deep emotion, in unison with the surrounding scenery."

In the neighbourhood of Jerusalem we have yet to notice Golgotha (the place of a skull), that is, the common place of execution in the time of Christ. It lay to the north-west of Jerusalem, beyond the walls, and was not, as is commonly supposed, a separate hill, but an elevated plain. Its exact position cannot now be determined, but this much is certain, it was not the Mount Calvary on which, in the centre of the city, now is built the church of the holy sepulchre.

Gethsemane (the oil press), a retired village, surrounded by a large olive plantation, where Jesus in his retirement was apprehended by Judas and his enemies (Matt. xxvi. 30; John xviii. 1), was situated on the other side of the brook Kedron, on the western declivity of the Mount of Olives, in the valley of the same name. The place already described, where stand eight large and very ancient trees, the oil and fruit of which are sold for large sums to the bigoted Spaniards, is pointed out by travellers as the ancient Gethsemane. "This spot," observes Prokesch, however it be regarded, is one of those places the history of which irresistibly fills the mind with peace. What character illustrious on the stage of public life has not his Gethsemane, where, under the burden of the envy and hatred of his enemies, the wrongs of ingratitude, the weaknesses and thoughtlessness of his friends, the presentiments of grievous sacrifices and trials, to which every noble human effort

is condemned, his soul is saddened and intimidated, troubled even unto death, and his heart groans that, if it be possible, that hour may pass? In such moments he numbers the few who truly adhere to him, and mentally says to them, "remain here and watch with me!" But of these how small the number who watch with him one hour! "The spirit is willing but the flesh is weak," (Matt. xxiv.)

Aceldama (the field of blood, or strictly the red field), which was purchased with the traitorous reward of Judas, as a place of burial for strangers dying in Jerusalem (Matt. xxvii. 3-8), lay south-east of the city beyond the valley of Gehinnom, on the plateau of the same name, and was probably so called from the abundance of red earth which was dug there for the use of the potter. It still serves as the burial-place of strangers and pilgrims dying in Jerusalem. The Christians there call it the holy field, and are obliged to give a large tribute for it to the Turks. Prokesch describes Acel-dama as a declivity on the right of the valley of Gehinnom, broad, deep, divided into two parts, and still having a great number of secret caves, constructed in Christian times, in which the Armenians until lately have been in the practice of burying.

He describes the other valleys round Jerusalem as in general full of tombs in the rocks, having a greater or smaller number of chambers, within which, on shelves of rock, the dead bodies were deposited, wrapped up in cloths.

Other places in the vicinity of Jerusalem deserving of notice, such as the Fountain of Siloam, the Pool of Bethesda, &c. have already been described in their proper places.

If we now follow the road which runs east of the city over the Mount of Olives, and was the high road through Jericho to Galilee, the well-known villages of *Bethphage* and *Bethany* are on the left, on the north-eastern declivity of the Mount of Olives.

The former of these, *Bethphage*, had its name from

the plantations of fig trees by which it was surrounded, and in gospel history is only noted because Jesus from an unknown friend in this place borrowed the ass on which he made his last entry into Jerusalem (Matt. xxi 1.) This village is generally supposed to have been the nearer of the two to the public road.

About three hundred yards to the side of this, at the distance of two miles from Jerusalem, lay the more interesting village of *Bethany*, called the place of dates, from the plantations of palm trees in the vicinity. However insignificant this place may have been in itself, it was nevertheless the favourite place of Christ's residence, when his travels brought him to Jerusalem. On such occasions he probably spent the night here, and not in the city. Here lived Martha, Mary, and Lazarus, with which family he was on terms of the closest friendship. It is supposed, not improbably, that, as Christ so often addresses her, Martha was the mistress of the house (Luke x. 40), and that she was the widow of Simon the Pharisee, who once asked Jesus to dine with him, and on that occasion used him rather inhospitably (Luke vii. 36-50; Matt. xxvi. 6; Mark xiv. 3). After his death, the widow and her family endeavoured to obliterate the recollection of this circumstance by the kindest attention to the illustrious Teacher. Tradition also adds, that this Martha was very rich, and that she was subsequently married to one Jesus Gamla, a member of the high court at Jerusalem, and that she was still alive at the last siege of this city. Suffice it to say, that her house at Bethany was to Jesus a true temple of friendship, where he was always received with sincere affection and respect, and that he on his part rewarded this by the important service of raising Lazarus from the dead (John xi.) He was mostly here during the week on which he suffered, as he returned every evening from Jerusalem to Bethany, in order to be safe in the bosom of friendship from the persecutions of his enemies (Matt. xxi. 17; Mark xi. 11). The last moment of his vi-

sible existence was spent here, for Luke (xxiv. 50) expressly relates, that when he was finally separated from his disciples, he led them out as far as Bethany, where he was parted from them,—an assertion which may be easily reconciled with the declaration (Acts i. 12) that he ascended to heaven from the Mount of Olives, if by this we understand the Mount of Olives near Bethany. Bethany is now a desolate village, a fourth of whose houses are in ruins, and where a few Turkish families live in holes which in Europe would be thought too bad for a beast. For the usual *caffaro* or present they pretend to show the house of Lazarus (the remains of an old castle), and the very grave from which Christ raised him to life, a subterranean cave, namely, prepared by the Catholics for divine worship, and entered by a narrow stair of twenty-five steps.

One of the towns near Jerusalem most celebrated in gospel history is *Bethlehem*, a place insignificant in itself, but deserving the attention of all Christians as the birth-place of Christ. It lay on a little eminence in the mountains of Judea, six miles south-east of Jerusalem, in a neighbourhood uncommonly fertile, and distinguished for corn, wine, oil, figs, and general cultivation. Hence, in ancient times, it was called Ephratah (the fruitful), and afterwards Bethlehem (the house of bread, that is, the abode of abundance, Micah, v. 2), or more properly Bethlehem in Ephratah, in order to distinguish it from Bethlehem in Galilee. It was a place of note among the Jews, as the seat of the family of David, and the birth-place of David himself (Ruth ii. 1-4; iv. 14-17; 1st Sam. xvi. 1; xvii. 12, 15); and this being the case, and the parents of Christ, according to the current account, being obliged, as of the family of David, to go thither at the time of the Roman taxation in order to enrol their names in the register-books, it thus came to be the birth-place of Christ, and the scene of several events therewith connected, and sufficiently well known from the history of the gospel. In the

146

subsequent life of Christ, it possesses no interest, and so little mention is made of it, that it looks as if the great Prophet's countrymen and cotemporaries had not been generally aware of his wonderful birth in this city, as they knew him only as a native of Nazareth (Mark vi. 3 ; Luke iv. 22 ; John vi. 42). Christians take a greater interest in this city. The Empress Helena erected over the supposed place of Christ's nativity a magnificent church, which, after many alterations and renovations, is now in ruins, but is still a prominent building, out of which the visitor is conducted to a subterranean chapel, which is said to contain the actual place of the nativity, and the manger in which Christ lay, &c. This church belongs to a convent of Latin monks, which is the residence of all the pilgrims who visit Bethlehem and its sights. At festival times, and particularly at Christmas, or rather on the night before it, as well as at the grand mass of the Greeks, twelve days later, scenes take place in the chapel not much for edification, owing to the crowd of pilgrims, and the mixture of the sexes. On the present state of the city, Prokesch makes the following remark :— " Bethlehem is built on the space between two hills, and on one of these hills ; while the convent and church over the birth-place of Christ, resembling a stately castle, are situated on the other. The valley which commences here is delightful, owing to its high cultivation, and the multitude of almond, olive, and fig trees. Numbers of people were walking about, and saluted us. As I was well armed, and richly clothed, and had a bold air, I was taken for a Turk. Christians, however, bear arms, for in Bethlehem they have the right to do so. The city is inhabited by more than a thousand Catholics, a thousand Greeks, and by thirty Armenian, and forty Turkish families. The first-mentioned are the masters. Of thirty soldiers stationed here by the pacha, they lately killed four, and chased away the rest." They occupy themselves in making rosaries, amulets, and crosses of mother-of-pearl and

bitumen, &c. The fertile valley of Rephaim, between Bethlehem and Jerusalem, has been already noticed, as well as the aqueduct which ran from the former to the latter city, and which (according to Prokesch in 1829) was recently standing, but is now destroyed. Buckingham could see no traces of it. The water, collected from four copious fountains, was conducted to Jerusalem out of a large reservoir by means of a water-course of brick : part of the water, however, formed a reservoir for Bethlehem, and three others for the supply of the neighbourhood : the one rose above the other, and all of them were cut out of the rock, and of considerable size.

The road from Jerusalem by Bethlehem, passed through an extremely wild quarter of the mountains of Judea to the city of *Hebron*, about twenty-four miles south, which deserves to be noticed only because it was the place where Abraham pitched his tent, and where were the terebinth wood of Mamre, and the early residence of David. It was totally destroyed by the Romans in the last Jewish war. In the vicinity of the old city there is now a small Arabian village, densely inhabited, and containing a mosque over the grave of Abraham. It is named El Kalil, and only a few poor Jews live in it ; but Christians are not tolerated.

South-east of Hebron was the little town of *Jutta*, a city of the priests, and known as the residence of Zacharias and Elizabeth.

Beersheba was the city on the extreme southern boundary of Palestine ; hence the expression from Dan to Beersheba, denoting the whole country (2d Sam. xvii. 11). It is now called Giebelin.

(c) In the eastern district of *Peræa*, on the west bank of the Jordan, we have specially to observe the city of *Jericho* (the odorous) surnamed the city of palms. It was so called from the number and excellence of the palms which grew there ; and the entire neighbourhood was celebrated for its fertility. It was distant from Jerusalem twenty-four miles, and six from the Jordan

From the most ancient times, it has been a place of the highest note. Joshua commenced at it the subjugation of Palestine, in consequence of which it was completely ruined. It was afterwards rebuilt, was the flourishing seat of the schools of the prophets (2d Kings ii. 4-7), and, next to Jerusalem, the principal city in the whole country. In the time of Christ also, Jericho was a city of importance. Herod I. expended much in beautifying it, constructed a palace, an amphitheatre, and a race-course, frequently resided in it during the latter years of his life, and at last died there. Later authors assign to it, at this time, a circuit of four miles, and assert that it alone contained twelve thousand priests, who lived here, in order to be near Jerusalem, the chief seat of their religious duties. It was greatly enlivened by the high-road passing through it from Galilee to Jerusalem. If the traveller wished to avoid Samaria, he passed the Jordan at Scythopolis, on the confines of Galilee, going through Peræa on the east bank of the river, which he recrossed at Jericho, and thence pursued his journey to Jerusalem. In consequence of this, Christ was frequently in this city. Not choosing to go by the straight and shorter road, through Samaria, by Sichem, he constantly went by the road through Jericho, which was always taken by the Galilean caravans attending the festivals. This city seems to have been also a chief mart for the productions of Arabia, which, entering Palestine by Tyre and Sidon, were diffused through the country, in consequence of which it had a large custom-house, to which the well-known Zaccheus was attached, as chief of the publicans, that is, the superintendent of the publicans, in the district of Jericho, and at the passage of the Jordan (Luke xix. 1).

The road leading from Jericho to Jerusalem was very peculiar, and not in good repute. As for six or nine miles, it passed through the already described desert of Jericho, or Quarantania, which, owing to its dismal clefts and caves, was a constant resort of highwaymen, it was considered the most insecure and dangerous road

in all Judea. Buckingham gives a frightful description of this desert. If we suppose Christ's account of the good Samaritan to be only a parable, the place and the circumstances are excellently suited, for unoffending travellers were constantly being plundered and abused here, and the road was never free of priests and Levites going to the temple service at Jerusalem. This road is still very insecure, and all parties of travellers are in consequence accompanied by a strong guard.

In the time of Christ, there was a village at the most dismal part of it, called Adumin (the place of blood, the bloody way), and containing a castle, the garrison of which was intended as a protection to the road. It is now no more to be seen. At a distance from ancient Jericho, which is in ruins, and of great extent, there now stands a poor village, called Rieha (that is, the odorous). It consists of from forty to fifty Mahometan families, which live by robbery and plunder.

Credulous pilgrims are still shewn the sycamore tree into which Zaccheus clambered, in order to see Jesus, and the spots where the latter gave sight to the blind (Matt. xx. 29-34).

There are now hardly more than a dozen palm trees to be seen in the neighbourhood, but many uprooted; and, in the vicinity of the Dead Sea, their stems covered with salt.

The little town of *Ephrem*, situated in the mountains of Ephraim, in a desert, uninhabited district, about six miles north-east of Jerusalem, is only to be noticed as the place where Jesus lived for a time, for the sake of security (John xi. 54).

(4.) THE PROVINCE OF PERÆA,

Or the whole region east of the Jordan, and the few places therein contained, are of extremely little importance in the history of the Gospel, so that we have here only to make a few observations regarding it. The en-
150

tire district was anciently called the land of Gilead, and, in the time of Christ, was distinguished as the country beyond Jordan (Matt. iv. 25; Mark iii. 8), which, in Greek, is expressed by the name *Peræa*, the word being taken in its widest acceptation. It included what, in the time of Joshua, was occupied by the half tribe of Manasseh, and the tribes of Gad and Reuben.

It was bounded on the west by the Jordan, on the east by the mountains of Gilead and Arabia Deserta, on the north by Anti-Lebanon, on the south by the river Arnon and the territory of Moab.

In the time of Christ, the whole country east of the Jordan, so long as it was under Jewish princes, was divided (1.) into the territory of Philip the Tetrarch, which again was subdivided into several distinct provinces; and, (2.) into *Peræa*, in the restricted sense, under the rule of the Galilean tetrarch, Herod Antipas.

Its natural fertility was greater than that of the country west of the Jordan. It contained, it is true, some sandy and hilly districts, but its excellent pastures, for which its physical formation was suited, and because of which, on the first conquest of Palestine, it was chosen as their inheritance by the populous pastoral tribes of Reuben, Gad, and Manasseh, as well as the trade and professions followed by the numerous heathens who lived in it, made it a fertile country.

The history of this district is most closely connected with that of Samaria and Galilee, as, with the latter province, it constituted the ancient kingdom of Israel. Its only peculiarity was in this, that after the Babylonish captivity it was entirely lost to the Jews, and that after that period it was under the kings of Syria, then under individual dynasties, and, finally, under the Romans, till Augustus gave the southern portion of it, south of Damascus, to the Herodian family. It thus happened that, after the return from the Assyrian captivity, the country east of the Jordan was the least inhabited by the Jews, who, amid the numerous immigrant heathens, Syrians, Arabs, Greeks, &c. played a

very humble subordinate part, until the times of the Maccabee princes—so that, even in the era of the Herodian family, the time of Christ, that is, there was not in it a place, however insignificant, which was not inhabited in common by Jews and Greeks. This, however, was especially true of the tetrarchy of Philip, and less so of Peræa (in the restricted sense) under Herod Antipas.

This circumstance naturally exercised a marked influence on the character of the inhabitants of the country east of the Jordan. Constant intercourse with foreign settlers rubbed off the asperities of the Jews who lived there, moderated their presumption and conceit of being the favourites of God, made them more humane and sociable in their intercourse with heathens, more tolerant toward foreign manners and customs, and more inclined to receive the ideas, arts, and sciences of Greece. For these reasons, the pure Jews despised them as much as their western neighbours the Galileans, would hardly acknowledge them as compatriots, and looked upon them in nearly the same light as they looked upon the Hellenists, or Jews living at a distance from Palestine. Christ himself, in his travels through his native country, came so rarely and casually to Peræa proper, and, on such occasions, tarried so short a time, that he almost appears to have adopted the idea that the country on the west of the Jordan was distinct from that on the east, and not to be considered as allied to Judea. This was less the case with Peræa in the restricted sense, which, along with Galilee, had a ruler of its own.

(1.) *The Tetrarchy of Philip*

Consisted of the districts of Trachonitis, Gaulonitis, Batanæa, and Gamalitica. The first of these lay to the north, on this side of Anti-Lebanon and the territory of Damascus, and stretched southward to the mountains of Gilead. This southern part was also termed Ituræa ;
152

hence Philip is called Tetrarch of Ituræa and Trachonitis (Luke iii. 1). Gaulonitis extended along the east side of Lake Gennesareth, northwards to Ituræa. Batanæa, the most considerable part of the province east of the Jordan, lay eastward of the banks of this river, in the direction of Arabia Deserta, and comprehended the greater portion of the ancient tribe of Manasseh. Gamalitica embraced the country on the shores of Lake Gennesareth, northward toward Paneas. The actual boundaries of this district, however, were never precisely determined, but here and there were confusedly intermingled.

Within it, and towards the south, was included what was called Decapolis, that is, the district of the ten cities, which were not near each other, but scattered up and down (Matt. iv. 25; Mark v. 20). Each of these had its own territory, was under the immediate government of the Romans, and enjoyed many privileges: the majority of the inhabitants were Greeks and Syrians. There are great differences in the names by which old authors distinguish them. The most important and well known were Scythopolis, on the confines of Galilee, Gadara, Gerasa, Hippos, Pella, Philadelphia, &c.

The ruler of this portion of the country east of Jordan was the above-mentioned Philip (youngest son of Herod I., and brother of Archelaus and Herod Antipas, the seducer of Herodias); he must be carefully distinguished from his brother Herod Philip, who lived as a rich private gentleman in Judea, having been excluded from the will of his father Herod I., in consequence of an oath against him, into which he was entangled by his mother. The latter Philip is the person intended in Matt. xiv. 3; he survived the destruction of Jerusalem. Philip the Tetrarch is universally described as a mild, well-meaning, righteous prince; hence Christ was safe in his territories, when he was threatened by danger in Judea or Galilee. He reigned thirty-seven years, and died A. D. 35, in the twentieth year of the reign of Tiberius Cæsar, when his tetrarchy was an-

nexed to the Roman province of Syria, to which Judea and Samaria already belonged. In this tetrarchy only the following towns are of importance in the history of the gospel.

Cæsarea Philippi or *Paneas*. It lay not far to the south-east of the ancient boundary town of Dan, at the foot of that part of Anti-Lebanon, which, by way of distinction, is termed Hermon (now Dschebel Heisch). The entire district around this city, the most northerly portion of Gaulonitis, was called Paneas. It was named *Cæsarea Philippi* by Philip the Tetrarch. He enlarged and beautified the little town of Paneas, which was under his government, and named it *Cæsarea* in honour of Augustus Cæsar. In order to distinguish it from *Cæsarea* on the coast of the Mediterranean, it was sur-named *Philippi* from its founder. It is called *Cæsarea Philippi* in Matt. xvi. 13; Mark viii. 27. In order principally to escape from the pursuit of the Pharisees, Christ repaired to this most northerly and remote part of his native land, and here probably, as already mentioned, took place the transfiguration (Matt. xvii; Mark ix.) There was likewise here a remarkable temple of white marble, erected by Herod I. to the Emperor Augustus. After the death of Philip the Tetrarch, Herod Agrippa II. named this city *Neronias*, to flatter the imperial monster Nero, but this name seems not to have got into use. During the crusades the Saracens and Christians had many bloody struggles for the possession of it, and the latter finally lost it in 1167. It is now an inconsiderable place, and the Arabs call it *Banias*. According to Burekhardt it contains about a hundred and fifty houses, and some hundreds of Mahometan inhabitants. He describes the site and the vicinity of the town as splendid.

Bethsaida Julias (carefully to be distinguished from *Bethsaida* in Galilee, on the western shore of Lake Gennesareth), lay on the north-east shore of this lake, near the influx of the Jordan, and probably on both sides of this river. At first, like the other Beth-

saida, it was, as its name imports, a large fishing village, but the Tetrarch Philip rebuilt it, increased its population, converted it into a city, at which he probably resided, and surnamed it *Julias*, in honour of Julia, daughter of the Emperor Augustus. This is the Bethsaida intended in Luke ix. 10. Jesus came hither, because, after the death of John the Baptist, he did not think himself safe in the dominions of Herod Antipas (Matt. xiv. 12); and here also was the desert, or *steppe*, where he fed five thousand men (John vi. 1-15). On the evening of the day when this occurred, he caused his disciples to cross to the west side of the lake to the Galilean towns Bethsaida and Capernaum (Mark vi. 45), which they did unaccompanied by him (John vi. 16). He rejoined them during the night, walking, as the evangelists declare, on the sea (Matt. xiv. 25-34), and accompanied them to the land of Genesareth, that is, the vicinity of Capernaum. During the night, and until morning, many people from the east side, near Bethsaida *Julias* (which is on the east and not on the west side of the lake, as Luther erroneously translates John vi. 22), followed him in boats (which in the mean time had come from Tiberias) to Capernaum, where he held the well known conversation which many of his followers found so offensive (John vi. 66).

The city of *Gadara*, opposite Galilee (Luke viii 26), and belonging to Decapolis, is only to be noticed because in its vicinity Christ effected the cure of the lunatic, who believed himself possessed with a legion of devils, and which had such disastrous results to the swineherds of the place. Swine were here reared because the inhabitants of this neighbourhood, as has already been observed, were not Jews, but heathens, that is Greeks. *Gadara* lay on the river Hieromax, and its territory was conterminous with Galilee on the south-west. That the Gadarenes (Matt. viii. 28) are termed Gergesenes, is in consequence of an erroneous reading. The tombs, mentioned in the account of the miracle

performed there by Christ (Matt. viii. 28), are still existing at Om-Keis, which occupies the site of ancient Gadara. They are particularly described by Burckhardt, as well as the ruins to be found there since the time of the Romans, when Pliny called Gadara the capital of Peræa. The mineral baths which are found three miles to the north of Gadara have already been noticed.

Magdala, mentioned Matt. xv. 59, was a small town with a strong castle, on the east side of Lake Gennesareth, near the embouchure of the Jordan. Mark, on the same occasion, speaks of Dalmanutha, which was probably a village or farm town.

Gamala (now El Hesn), to the east of the (northern) extremity of Lake Gennesareth, and situated on a hill resembling a camel (hence the name Gamalah), was a strong city, which gave its name to the whole district of Gamalitica, and of which Josephus gives a highly picturesque description. Judas, already mentioned as the head of a turbulent party against the Romans, was from this place.

(2.) *Peræa (in the restricted sense).*

This province formed the southern district of the country east of the Jordan, and embraced the greater part of the ancient territories of the tribes of Gad and Reuben: it was bounded on the north by the tetrarchy of Philip, on the east by the Ammonites and Arabia Deserta, on the south by the river Arnon, and the eastern shore of the Dead Sea, on the west by the eastern bank of the Jordan, opposite to Samaria and Judea, and was under the government of Herod Antipas, Tetrarch of Galilee.

The most northerly boundary town of Peræa was *Pella*, situated in a well watered district near the river Jabbok. It is not mentioned in the New Testament, but is to be noticed as the place to which the Christians at Jerusalem fled, shortly before the destruction of that city by the Romans, in order to escape the horrors of

156

war. Near Pella, to the north-east, lay *Gerasa*, a handsome and important colonial city of the Romans in more recent times, of whose magnificent ruins (now called *Oscheräsch*, or *Kerasch*) Burckhardt gives a charming description, which Gesenius illustrates with a topographical chart. Similar ruins at *Amnân* or *Philadelphia* are described by Burckhardt, and likewise accompanied by a plan.

Bethabara, i. e. the place where the Jordan was crossed, or the ferry, is expressly said (John i. 28) to have been in *Peræa*. What this *Bethabara* precisely was, whether a town or a village, or merely the houses where the people of the ferry lived, cannot be exactly determined. It has already been remarked that there were probably several, and at least two, *Bethabaras*, one opposite *Jericho*, and the other at *Scythopolis*. That mentioned John i. 28, was the place where John baptized, because here were assembled people of every description, on the road from *Peræa* and the whole east to *Jerusalem* (Luke iii. 3-14). The publicans with whom John had here to do, are quite in their place, for at each ferry over the Jordan there was also a custom-house; and the soldiers, who were stationed here to prevent robbery and plunder, naturally appear among the other circumstances referred to, and were, no doubt, the troops of *Herod Antipas*, who from time to time were on the march between *Galilee* and *Peræa*, or were attached to the border castle of *Machærus* (Luke iii. 13, 14). This *Machærus*, built at the distance of nine miles from the *Dead Sea*, on a barren rock, surrounded by deep valleys, is said by the Jewish historian *Josephus*, to have been the place where John the Baptist was imprisoned, and at last beheaded, by *Herod Antipas*. He was no doubt brought thither in security, with a design against his liberty, and to render it impossible that he should be followed by such a multitude as attended him near the Jordan. The festival of *Herod's* birth or accession, celebrated at the castle of *Herodium*, near *Machærus*, was probably the occasion of the Baptist's

execution. Next to Jerusalem, Machærus was reckoned the strongest fortress in all Palestine, nevertheless it was destroyed by the Roman general Gabinius.

Such, then, as a whole, and in its individual parts, was the condition of the country which possesses an imperishable name as the scene of the Gospel history, and the native land of the greatest benefactor of the human race. Here he lived, here he wandered. Here he sowed the seed of that doctrine which was designed to extend to all the regions of the earth, and to all the family of man. Here he laid the foundation of an universal revolution, the beneficial influence of which on the religious and moral, nay even on the entire external aspect of the earth, it is impossible to express.

In our special description of the respective circumstances which occurred to our consideration, as necessary for an intimate acquaintance with this country, those which are of importance in the history of the Gospel were particularly elucidated. This design, perhaps, may be more certainly and fully accomplished, if we add a brief sketch of the travels in his native land of the principal person in the evangelical narrative, during his public life; so that step by step we may follow him in his wanderings through an already known country, and may thus with lively comprehension be able to place ourselves in the position and circumstances in which he, now at one place, now at another, laboured to effect the great object of his life. With this intention this section is followed by

AN APPENDIX,

EXHIBITING THE TRAVELS OF CHRIST IN JUDEA IN CHRONOLOGICAL ORDER.

To exhibit in an order and sequence free of all doubt the facts and events narrated by the evangelists in the life of Christ, is evidently a most difficult undertaking,

158

for each author completely disregards the perfect connection of his narrative, and in arranging it leaves a great deal to the judgment and fancy of the reader, who compares the one with the other. The following sketch, therefore, pretends only to historical correctness, and to be what to the author seemed the most probable of the probable. For the sake of completeness, the early history of Christ is not excluded from it.

According to the narrative of the Evangelists we first find Christ in Bethlehem, for this was his birth-place, in consequence of his parents coming from Nazareth to this the ancient seat of their family (Luke ii. 1-7.) On the eight day after his birth he was circumcised, according to the Jewish custom, and on the fortieth day was for the first time brought to the temple at Jerusalem, on the occasion of his mother's purification, in order to be dedicated to the Lord as the first born of his family, with the presentation of a sacrifice (Luke ii. 21-24.) For some unknown reason his parents return to Bethlehem. The speedy arrival at Jerusalem of the wise men from Arabia, informs the old suspicious Herod of the abode of the newly born king of the Jews, and Joseph and Mary must consult their safety by fleeing to Egypt, where the arm of the sanguinary tyrant could not reach them, for Egypt was at that time a Roman province (Matt. ii. 14.) A journey of about five days, during which they had retired only thirty-six miles, brings them to the unknown place selected as their residence in the habitable borders of this country. Immediately after the death of Herod I. they return, but the sternness and cruelty of Archelaus, his son and successor, making a renewed residence in Bethlehem inadvisable, they returned to their abode in Galilee, Nazareth, which now becomes the place where Jesus is brought up (Matt. ii. 21.) From this time the evangelical history preserves a complete silence, worthy of all regret, as to the manner in which this hopeful child (Luke ii. 40) grew up to be a

man, as which we see him appearing in his thirtieth year. It only records, that in his twelfth year he accompanied his parents to Jerusalem at the feast of the passover, that there among all the wonders of the magnificent and lovely capital, nothing delighted him so much as the temple, in whose learned halls he hoped to find a solution of the many difficulties which occurred in his study of the sacred national records, and which could be solved by no one in Nazareth ; that by his clear ideas, sagacious piercing inquiries, he astonished the Rabbis and teachers of the law whom he found there, and in consequence forgot his parents, his home, and his return. These fixed annual journeys to the festivals certainly contributed greatly to his education, and with other favourable external circumstances, elevated his strong and mighty intellect to those unprejudiced views of religious matters, by which he immortally distinguished himself above all his countrymen and contemporaries.

We here observe, once for all, that these journeys from Galilee to Jerusalem, which so often occur in the public life of Christ, were generally made in three days, according to the following threefold plan. The traveller either proceeded from Nazareth, by way of Nain and Endor, to Scythopolis on the Jordan, and thence through Samaria, by Sichem and Bethel, in a straight line to Jerusalem, a journey of from thirty-nine to forty-two miles ; or, crossing the Jordan, in order to avoid Samaria, he went by Scythopolis through Peræa, passed through this province on the east side of the river till opposite to Jericho, then turned to the west, and pursued the road from Jericho to Jerusalem, a distance of from fifty-one to fifty-four miles, and the route generally followed by the Galilean caravans frequenting the festivals ; or he chose a still more indirect and uncommon road from Galilee by Dor, on the sea coast, which led to the capital by Cæsarea, Antipatris, Diospolis, or Lydda, and the southern part of the mountains of Ephraim. Of these three roads Jesus

160

generally took the first two alternately ; we do not find that he ever went by the third, and after his resurrection he appears to have only once wished to travel by Emmaus, but felt himself called upon to return to Jerusalem.

Jesus had now spent thirty years in the beautiful town of Nazareth, following the handicraft of his father (Mark vi. 3 ; Matt. xiii. 55), which was no disgrace to the future Rabbi (see p. 90), gradually preparing himself for the great object of his life, until he thought the time come for his publicly appearing. Not long before this, John, at Bethabara near the Jordan, had undertaken, by word and doctrine, and a previously known external purification (baptism) to make his nationally prejudiced countrymen feel the necessity of a thorough reformation of their modes of thinking, if they would better their wretched social state (Luke iii. 1-18.) The novelty of the thing, and the call by which he sought to resemble the stern old preachers of morals, brought crowds around him, who were unwilling to lose the offered salvation, especially as, in their opinion, it could be easily purchased, and only required that they should wash themselves in the waters of the Jordan, in order to be cleansed, and to procure the forgiveness of their sins. Jesus also came hither from Nazareth, at the time of the Jewish feast of Tabernacles (in September) in order, by his observance of a rite so expressive, to receive as it were a public consecration to the office which his pure heart had resolved to undertake (Matt. iii. 13-17.) From the visible appearance which on that occasion presented itself, he was henceforth satisfied that the work of his life was one agreeable to God. Full of this sublime idea he returned to a desert place, and again considered its spirit and object, without allowing himself to be diverted from it, either by evil suggestion from within or from without (Matt. iv. 1-11). After this, he spent two days in the neighbourhood of the Jordan, where he was baptized, and thus obtained the honourable judgment passed on

him and his undertaking (John i. 26-36), as well as, by his own charming personal qualities, induced two of John's previous disciples (Andrew and John), and by their means three others, their intimate acquaintances and friends (Peter, Philip, and Nathanael), to accompany him on his return to Galilee (John i. 35-45), and with them on the third day entered into Cana, in order to take part in a marriage at the house of one of his mother's relations (John ii. 1-11). Accompanied by his mother, his brethren, and his disciples, he went from thence to Capernaum (v. 12) probably to make preliminary arrangements for his future residence there.

After a brief stay, he visited other places in Galilee, taught in their synagogues, and attracted general esteem and observation (Luke iv. 14, 15). He paid such a visit to the synagogue of Nazareth; but, so little did the petty citizens of this town esteem his excellent discourse, so offensive to their pride did they find the observations of their former townsman, that he with difficulty escaped being cast by the enraged populace headlong from a steep hill outside of the town (Luke iv. 29). He returned to Capernaum, in order to go from thence to Jerusalem, there to observe the approaching feast of the Passover, the first of his public life. (John ii. 13.)

At this Passover, he shewed his indignation at the shameless uproar introduced into the outer courts of the temple (by the sale of animals for the sacrifices, and by different sorts of business and traffic), forcibly opposed it, and thus gained the bitter hatred of the rulers of the people, and, by his doctrine and conduct, acquired the esteem of many of the Jews (John ii. 14-23). He had even made so favourable an impression on a noble Pharisee (Nicodemus), that this individual secretly came to him, and, after a confidential conversation as to the design of his great undertaking, left him, one of his concealed, but truest friends. (John iii. 1-21.)

After the feast, he left the city, spent more than six months in the province of Judea, and, like John at Jordan, committed to the followers he found the duty of

baptizing, and thus excited the jealousy of John's disciples who, personally, however, thought quite differently of the undertaking of Christ, and gladly yielded him the pre-eminence; found his personal safety threatened, partly owing to John (who previously had lived at Ænon, near Salem) being cast into prison by Herod Antipas, and partly to the persecutions of the Pharisees at Jerusalem; and resolved, at the commencement of the Jewish winter, to leave Judea, and return with his disciples to Galilee (John v. 22; iv. 3). He chose the shortest road, through Samaria, and it was on this journey, at Jacob's Well near Sichem (Sychar), that he had the celebrated conversation with the Samaritan woman, which had such important effects on the faith of the other inhabitants of this city (John iv. 4-42). On arriving in Galilee, he allowed his disciples to resume, for a time, their long interrupted fishing labours on the lake of Gennesareth, and then went alone to his relations at Cana. (John iv. 46.)

The fame of his doings in Judea had preceded him in his native province, for a nobleman, attached to the court of Herod Antipas, came to him from Capernaum, requesting him to cure his sick son (John iv. 47-54). His faith was rewarded, and as Jesus was going from Cana to Capernaum, he received there the most favourable reception.

Departing from this to the lake of Gennesareth, he found his recently left disciples busy at their calling, and invited them to renew their attendance on him (Matt. iv. 18-22). Accompanied by them, he returned to the town of Capernaum, and took up his residence in the house of Peter's mother-in-law (Mark i. 21-29). On the next Sabbath, he taught in the synagogue of Capernaum with great applause (Mark i. 22); healed a man who had an unclean spirit (v. 23-27), cured the fever of Peter's mother-in-law, on his return to the house of Peter (v. 29-31), and spent the whole evening in curing the sick, who were brought to him out of the city (v. 33, 34). In order to avoid this crowd next

morning, he went out of the city to a solitary place on the shore of the lake (Luke iv. 42); but, as multitudes thronged thither also, he entered the fishing-boat of Peter, which he and his companions had been using during the night in their calling, taught from it the people on the shore, and invited the owner to make a new trial of fishing, which was most productive, and induced Peter and his fellow apostles to entertain such faith in him, that they resolved henceforth constantly to follow him (Luke v. 1-11), and accompanied him from place to place through Galilee (Mark i. 38, 39). He then crossed the lake to the country east of the Jordan (Luke viii. 22), after the occurrence of the events narrated Matt. viii. 19-22, and Luke ix. 61, 62, calmed the storm which assailed the ship on the passage, to the great amazement of his disciples and followers (Matt. viii. 24-27; Luke viii. 22-25), landed, after escaping the danger, on a desert part of the shore, near the towns of Gadara and Gerasa, where occurred the well known meeting with the lunatic, who supposed himself possessed by a legion of devils (Luke viii. 26-37), and returned to Capernaum, where the assembled multitude was waiting for him (v. 37; Matt. ix. 1). Even the learned doctors among the Pharisees, who were to be found in all towns and villages, as they composed the inferior courts already noticed (p. 82), had come thither, from the fame of his miracles, and made disparaging observations on the cure of a palsied man, who had been brought to him (Matt. ix. 1-8; Mark ii. 1-12). He then took a walk between the town and the shore of the lake, where, in one of the custom-houses at that place, he invited Matthew, with whom he probably was already acquainted, to become his follower, and accepted a friendly entertainment at his house, to the great indignation of the watchful Pharisees (Matt. ix. 10, 13). While he was defending himself against them, and putting right certain of John's disciples, who had taken offence at his more free mode of living (v. 14-17), he was sent for by Jairus, the ruler of the synagogue, in order

164

to restore to life his dead daughter. On his way to the house of mourning, a woman with a bloody flux was cured by touching his garment, and the dead girl was restored to life (v. 18-26). During another journey in the neighbourhood of the town, he cured two blind men and a dumb person possessed with a devil (v. 27-34); he then visited many other villages and towns, and by his doctrines and acts of beneficence acquired an increase of fame and followers (v. 35).

The sight of the diseased in body and in mind, who assembled around him, induced him to resolve to set apart a certain number of assistants in his work of healing (v. 36-38). After a night spent in prayer on one of the neighbouring hills, he carried this resolution into effect, and chose the well known twelve to be his constant companions and auxiliaries (Luke vi. 12-16; Matt. x. 1-4). After their selection, he laid down to them, as well as to the crowd, which had come from far and near, the principles which should guide his followers, in the so-called Sermon on the Mount (Luke vi. 17-49; Matt. v. 6, 7); on his way back to Capernaum cured a leper (Matt. viii. 1-4), and, on his entering the city, the sick servant of one of Herod's officers (v. 5-13); in the house of Peter, whither he had gone, gave his apostles the necessary directions for their mission to the surrounding country (Matt. x. 5-12), and set out on his journey to the second Passover of his public life (John v. 1). In company with many others going to the feast, he left Capernaum by the road past Mount Tabor, in order to reach the road leading from Nain through Lower Galilee to Peræa, and from thence by Jericho to Jerusalem. As he passed through Nain, he had the opportunity of raising to life a young man who had died (Luke vii. 11-17). When he came to Peræa, John the Baptist, who was in prison at Machaerus, hearing from his disciples of the approach of the rabbi who was celebrated far and near, sent certain of them to induce him to make a more public declaration of his mission (Luke vii. 18, 19; Matt. xi. 2, 3). Jesus gave them

the necessary information, making honourable mention to the people of the name of the Baptist (Luke vii. 22-35; Matt. xi. 7-19), and then went to an entertainment, probably at Bethany, in the house of Simon the Pharisee, and afterwards proceeded to Jerusalem. Thus, since the first Passover, was passed one of the most active, peaceful, and happy of the years of his public life, for, in his indefatigable prosecution of his work, he had as yet little to suffer from his future enemies, although they had already taken some offence at his proceedings. (Matt. ix. 34; Luke v. 17.)

As, however, on the second Passover, he came to Jerusalem with a fame and attendance already much greater, and attracted the greatest attention by publicly healing at the pool of Bethesda, on the Sabbath, as well as by his defence of this (John v.), their pride and bigotry were so offended, that they henceforth enter into a regular conspiracy against the dangerous Galilean rabbi, and plan his death (Matt. xii. 14). With this view, they endeavoured to represent his whole conduct to the people who followed him, as detestable, on account of its irreligion. Thus they blamed as a grievous transgression of the law, the conduct of his disciples in plucking, on the Sabbath, the ears as they passed through a field of ripe wheat (Matt. xii. 1-8); thus, they were highly offended with Christ, during his journey through Galilee, healing the withered hand of an unfortunate man in the synagogue, on the Sabbath (v. 9-13); thus, they ascribed to the prince of the devils the miracle which he wrought on a blind and dumb man possessed with a devil (v. 22; Luke xi. 14); thus, they desired greater proofs of his miraculous power than he had yet exhibited; and thus gave Christ the opportunity of uttering most bitter truths. He had now reached the confines of Galilee, and his mother took a longing again to see her far-famed son. This desire was gratified, but the Evangelists do not record the place of meeting. (Matt. xii. 46-50.)

During his farther progress to Capernaum, he de-
166

livered to the crowd of visitors to the festival, by whom he was surrounded, parables full of meaning as to his work and its issue (Matt. xiii.), made a short journey to Nazareth and its vicinity, in order to teach in the synagogues, but found as little opportunity of doing so as at first, because a prophet is least esteemed in his own country. (Matt. xiii. 53-58.)

In the meantime, Herod Antipas had delivered up the long imprisoned John to the revenge of Herodias (Mark vi. 17-29). Christ received intelligence of this murder when in the neighbourhood of Tiberias, whither he had returned from Galilee (Matt. xiv. 12), and also that Herod, in consequence of this, had a watchful eye upon himself, because he thought that he was John risen from the dead (v. 1-12); and therefore he deemed it advisable to remove from the threatened danger. With this view he crossed the Lake of Gennesareth to a solitary place near the town of Bethsaida Julias, because there, under the mild Tetrarch Philip, he had nothing to fear (John vi. 1; Matt. xiv. 13). Here he was soon followed by a multitude of those from the feast who had been with him at Tiberias, and who being now fairly returned to their usual residences, were still desirous to receive the benefit of his doctrine and miracles (John vi. 2). This gave rise to the well known miracle of feeding five thousand men (v. 5-15); Matt. xiv. 14-21), after which, in order not to excite tumults among the people, he withdrew to a mountain, sent his disciples to Capernaum, met them again during the night, and then pronounced much bitter truth to the crowd which assembled next morning (John vi. 14-65). The following day, in the synagogue at Capernaum, he had to protect himself against a new plot of the Pharisees, who reproached him for not observing their traditions (Matt. xv. 1-20). Not finding himself safe here from the pursuit of Herod Antipas, he resolved, without attending the approaching feast of Pentecost at Jerusalem, to take a little excursion to the borders of Phœnicia (or Tyre and Sidon), where, however, his intention

of remaining in perfect retirement was frustrated by a heathen mother, who excited attention by her request that he would restore her sick daughter (Mark vii. 24-30). He thus found himself obliged to proceed by the north-east boundaries of Galilee to the territory of Decapolis, on the east side of the Lake of Gennesareth (*v.* 31), where he was soon surrounded by a multitude seeking his assistance, and where he cured a dumb man who had an impediment in his speech (*v.* 32-37). In a desert place, where the people had attended him for three days, he had acted like a kind father of a family, and, as shortly before at Bethsaida Julias, fed four thousand (Mark viii. 1-9; Matt. xv. 32-38). In the evening he entered a ship, and sailed along the lake to the vicinity of Magdala and Dalmanutha (Matt. xv. 39; Mark viii. 10)), where he was soon traced by the Pharisees (Matt. xvi. 1; Mark iii. 11). He thus found himself compelled, after travelling through the district of Gennesareth, to return again to Galilee, and even to the vicinity of his native city, and every where was surrounded by the sick and the infirm, among whom he walked about like a beneficent guardian angel. Nevertheless he found his nearest relatives opposed to him, and filled with petty jealousy (John vii. 1-5). Among other things, they reminded him not to neglect the approaching feast of Tabernacles at Jerusalem, which was celebrated in September, but he declared that he would undertake this to him dangerous journey at his own time (*v.* 6-9).

This resolution he soon after fulfilled, but avoided the main road from Galilee to Jerusalem, and for this purpose crossed Lake Gennesareth to Peræa, where he taught in all the towns and villages (Luke xiii. 22), and received from the malicious Pharisees warning to beware of the pursuit of Herod Antipas (*v.* 31-35). On this journey he dined, among others, with a Pharisee (Luke xiv. 1-6), and then proceeded to the region round Jericho and the Jordan, where he spent so much time in delivering excellent parables to those he here

168

encountered, that he did not arrive in Jerusalem till the middle of the joyous festival (Luke xiv. 16 ; xv. 16). He was already eagerly looked for by friends and foes (John vii. 10-14). He spent the time of the festival amid a variety of events (v. 15 ; viii. 9, 10), and learned by experience that in this city he had only to expect the worst from his enemies. On this account, at the termination of the feast of Tabernacles, he removed as far as possible from Judea, and without knowing any thing about the journey, we find him again in the most northern part of Palestine, near the city of Cæsarea Philippi (Matt. xvi. 13-17), where he fortified the faith of his disciples, and warned them of the danger which threatened him (v. 21-28). On the sixth day of his residence there, the transfiguration took place on one of the summits of Hermon, on which the city stood (Matt. xvii. 1-13) ; John, James, and Peter, his most confidential disciples, being eye-witnesses, and the other nine, along with other disciples, remaining at the foot of the hill. On his descent there occurred the circumstance narrated v. 14-21 (the cure, namely, of a lunatic). On his return to Galilee he made his followers still more acquainted with what awaited him (v. 22), paid the temple tax at Capernaum (v. 24-27), rebuked the envy and ambition of the twelve, who still retained their worldly hopes (Matt. xviii. 1) ; no more solicitous about danger, resolved to set out on his return to Jerusalem, to attend the feast of the dedication of the temple, which occurred in December, he leaves Galilee, which he never again entered, by way of Samaria, where he was ill received in a village (v. 52-56) ; sends forth seventy disciples to proclaim every where the message of the approaching kingdom of heaven (Luke x. 1) ; enters the road to Jericho, which was the occasion of uttering the parable of the good Samaritan (v. 23-37) ; visits the house of Martha at Bethany (v. 38-42), and waits for the feast of the dedication of the temple at Jerusalem (John x. 22). His public discourses in the temple

endangering his liberty, he leaves it (*v.* 23-39), and at the conclusion of the feast proceeds to Peræa, where John had formerly baptized, and waits for the return of the seventy disciples. The Pharisees soon followed him thither, in order to propose ensnaring questions (*Matt.* xix. 3-12), and likewise crowds, whose diseases he healed (*v.* 2); and here occurred what is narrated (*Matt.* xix. 13; *xx.* 1-16). On intelligence being received from Bethany he returned thither, and raised the dead Lazarus from his grave (*John* xi. 1-45), and this miracle, performed almost at the gates of Jerusalem, made the Sanhedrim fully resolve to get rid of him by violence (*v.* 46-53). Jesus, therefore, did not venture to spend the few weeks until the passover in the neighbourhood of Jerusalem, and selected the desert country near the little town of Ephraim as his temporary residence (*v.* 54). From this he passed through Samaria to the Jordan, where, in a place on the borders of Galilee, he cured ten lepers (*Luke* xvii. 12-19); then returned by Scythopolis across the Jordan to Peræa, where he found several caravans proceeding to the feast at Jerusalem, and gave them much instruction (*v.* 20; *xviii.* 1-30); and at last, near Jericho, reached the high road to the metropolis. He now no longer concealed from his disciples that he was entering with them on his sufferings (*v.* 31-43), and rectified their foolish expectations of a speedy advent (*Matt.* xix. 27). As he passed through Jericho he had the well known meeting with Zaccheus the publican (*Luke* xix. 1), on which occasion he uttered many wholesome truths, and then, by way of Bethany and Bethphage, made his triumphal entrance into Jerusalem (*v.* 29; *John* xii. 1-18), in order there to celebrate the third and last passover of his public life.

At this third passover the bloody designs of his enemies were carried into execution. He suffered and died, but rose from the grave on the third day, as the gospel history explicitly narrates. With this event his public ministry terminated. After his resurrection he

only occasionally showed himself even to his most trusted disciples, and during the few weeks which elapsed before he was finally removed from them, his appearances were in a manner secret. After he was risen he had resolved to go to the remote and more safe province of Galilee (Mark xvi. 7), and on the first day after that event he was in the act of proceeding thither by Emmaus, the mountains of Ephraim, and the western boundaries of Samaria, when, probably owing to the information communicated by two disciples, whom he met near Emmaus, regarding the doubts of the twelve apostles at Jerusalem as to his resurrection, he was induced to return to that city, and show himself to them (Luke xxiv. 13-47). After this he remained constantly at Bethany in quiet retirement; from which, eight days after, he again visited their secret place of meeting, chiefly for the purpose of removing the doubts of Thomas (John xx. 24). After this he actually seems to have gone to Galilee, for, at the Lake of Gennesareth, he again meets with his disciples, who in the meantime had come thither (John xxi. 1). After a time he delivers to them his last address, on a hill in Galilee, Carmel probably (Matt. xxviii. 16), shows himself there to more than five hundred friends and followers (Luke xxiv. 49), from whence he leads them to the neighbourhood of Bethany and Jerusalem, where, on the Mount of Olives, he is finally separated from them in this world (Acts i. 1-12). Thus ended his eventful life, but the twelve (?) (eleven) return to Jerusalem, in order, at the approaching feast of Pentecost, to begin their personal mission, and mightily extend the saving work of their master beyond the hitherto narrow limits of the gospel history.

IV.

CONCLUDING OBSERVATIONS ON THE HISTORY OF
JUDEA SINCE THE TIME OF CHRIST, AND ITS
PRESENT CONDITION.

Christ had laboured with untiring zeal by reforming the morals of his countrymen, also to improve their outward condition, to render bearable their lot under foreign sway, and to animate them with a spirit by which they might easily have been in a state to regain their lost freedom and independence. For who will deny, that this nation, which, notwithstanding the furious parties into which it was divided during the last Jewish war against the Romans, so long and obstinately resisted these conquerors of the world, might, with a nobler common spirit, and a more united and hearty patriotism, easily have compelled the Romans, who at that time could hardly restrain the distant provinces of their empire, to acknowledge their national rights, and grant a civil constitution, which might have ensured their existence as an independent people against all foreign interference? But destruction had already grasped it too firmly to allow its fate to be different from what it was. It was sunk in a moral depravity, which must have ended in the utter overthrow of its civil constitution; and on this point Josephus himself thus testifies: "I cannot forbear declaring my opinion, that if the Romans had delayed to come against these wretches, the city would either have been engulfed by an earthquake, overwhelmed by a deluge, or destroyed by fire from heaven, as Sodom was; for that generation was far more enormously wicked than those who suffered these calamities." Hence also Christ said: "Where the carcase is, there will the eagles be gathered together" (Matt. xxiv. 28). The proof of this is to be found in the facts which we shall now collect out of

172

the history of the Jewish nation after the time of Christ ; in order to complete our account of the country which was of such importance as the former seat of this people.

In the time of Christ, as has been above fully narrated, this country was governed partly by Roman procurators and partly by the Herodian family. Philip the Tetrarch having died without heirs A. D. 35, his former territory east of the Jordan was annexed to Syria ; so that only Galilee and Peræa belonged to a Jewish prince, Herod Antipas. Pontius Pilate was obliged to resign his procuratorship (A. D. 37), and go to Rome to answer for his misdeeds and tyrannies. By order of the Syrian proconsul Vitellius, he was succeeded by one Marcellus. On the death of the Emperor Tiberius the year after (A. D. 38), Herod Agrippa (an uncle of Herod I., and son of Aristobulus who was put to death), who was living merely as a private gentleman at the imperial court at Rome, attained dignity and power. Caius Caligula, the successor of Tiberius, immediately made him king of the tetrarchy of his uncle Philip, which had been attached to Syria. This circumstance so raised the envy of his sister Herodias, by whose favour he had formerly lived in Galilee, that she induced her husband Herod Antipas to go to Rome for the purpose of also soliciting the title of king. Before his arrival, Herod Agrippa had traduced him to the Emperor Caius Caligula, and, instead of having his wish gratified, he and Herodias were banished to Lyons in France. His tetrarchy of Galilee and Peræa was partly given to Herod Agrippa as the reward of his calumny ; and as the latter knew how to flatter the Emperor Claudius, who succeeded Caius Caligula, murdered A. D. 41, he was not only confirmed in his previous territory east of the Jordan, and in Galilee and Peræa, but also in Samaria and Judea, hitherto ruled by Roman procurators ; so that, like his grandfather Herod I., he was king of the whole country of Judea.

The Jews had thus not only the satisfaction of having a

king of their own, but, after the dreadful misgovernment of Caius Caligula, under whom the country had become partly a desert, in consequence of large bands of robbers, the destruction of many towns and villages, and the total neglect of cultivation, saw themselves used with such moderation and kindness, that, under this government, there seemed to have commenced a new period of general happiness. He not only endeavoured to tax the disgraced exile, to relieve the burdens of the people, by the remission of imposts, and destroying the parties which had been the cause of the ruin of the country; he beautified and strengthened many of its towns, extended and enlarged the walls of Jerusalem, and zealously upheld the national religion. This circumstance must naturally have had important effects on Christianity, which, by the labours of the Apostles, was already widely diffused in Judea. He persecuted its professors, and, in order to ruin them by a decisive blow, publicly executed James, the brother of John, and threw Peter into prison, which, along with other matters, is narrated Acts xii., where this Herod Agrippa is spoken of. Shortly after, as he was celebrating in Cæsarea the usual games in honour of the Emperor Claudius, he died of a sudden cold (which the undaunted Christians considered a special judgment of heaven), in the seventh year of his whole reign, the third of his rule over all Palestine, and the forty-fourth after the birth of Christ, leaving behind him a brother, Herod king of Chalcis, a son aged seventeen, who was then being educated at Rome, and two daughters, Berenice and Drusilla.

The Emperor Claudius was dissuaded from appointing his too youthful son his successor: he therefore attached Palestine to the proconsulship of Syria, made Cuspius Fadus procurator over it, and deprived Herod of Chalcis of the right to choose the Jewish high-priest, and superintend the temple and temple treasure at Jerusalem, or the supreme guidance of the whole religious polity of the Jews. Under Cuspius Fadus (A.D. 45,

174

46), Tiberius Alexander (A. D. 46, 47), and Ventidius Cumanus (A. D. 47-53), the old tumults and disorders, which had been somewhat repressed by Herod Agrippa, again arose in Judea. The people endeavoured to protect themselves against the oppressions of these procurators. Highway robbers began to desolate the country; and of these, the followers of one Theudas, and the party of Judas of Galilee, under his sons Simon and Jacob, were the ringleaders. The Roman cohorts treated the Jews with the most outrageous insult, so that on one occasion, at the Passover, a bloody tumult arose, in which ten thousand Jews lost their lives, owing to a Roman soldier on the tower of Antonia having exhibited his bare posteriors.

Contentions also arose between the Samaritans and the Jews, which the proconsul of Syria, Humidius Quadratus, could only allay by the most strenuous exertions, and by sending Cumanus to answer for his conduct at Rome, where he was ordered into exile. All these circumstances had the effect of continually increasing the warlike bands, and hordes of banditti, under whose acts of violence the country suffered unspeakably.

Antonius Claudius Felix, a freedman of the Emperor Claudius, succeeded Cumanus in the procuratorship of Palestine; and in the same year also Herod Agrippa II., who had already succeeded his uncle Herod in the kingdom of Chalcis, obtained instead of this the former tetrarchy of his granduncle Philip, east of the Jordan, along with the superintendence of the temple at Jerusalem, and the power of appointing the high-priest; so that Felix was thus only governor of Judea, Samaria, Galilee, and Peræa. Under his administration, the Emperor Claudius, who at last had been obliged to expel the turbulent Jews from Rome, was murdered (A. D. 56), and succeeded by the Emperor Nero, who was not less favourable to the Herodian family than his predecessor on the throne. Felix, himself most unjust and extortionate, had enough to do in Palestine,

overcoming the highwaymen in town and country ; disbanding the banditti established even in Jerusalem ; restraining false Messiahs, and their followers ; appeasing the bloody feuds which had arisen in Cæsarea between the Jewish and heathen inhabitants ; and preserving the country from utter destruction. This Felix is the same before whom Paul made his defence, when a prisoner at Cæsarea (Acts xxi. 21-24). As he kept him in his power in expectation of being bribed to give a favourable decision, so he left him in prison to his successor (Acts xxiv. 26, 27). This was Portius Festus, who was procurator from A. D. 60 to 63. On the occasion of a complimentary visit which he received from King Herod Agrippa II. and his sister Berenice, with whom Agrippa lived in incest, he also summoned Paul to his tribunal, and then sent him to Rome, because he had appealed to the Emperor Nero (Acts xxv. 26).

Under this Festus, who died A. D. 63, and his successor Albinus (A. D. 64), the previous confusion in Palestine increased every day ; and, under the cruel violences of the procurators against the people, and of the different parties of the people against each other, the breaking out of a final war between the Jews and their Roman rulers was at hand. It commenced in the second year of the procurator Gessius Florus (A. D. 66), who in cruelty, injustice, and avarice, went beyond all previous procurators, and was, as it were, the head of all the robber bands which, sharing their spoil with him, devastated the country. It was occasioned by the profanation of a synagogue at Cæsarea. The discontent of the people, who in this affair were not wronged by Festus, likewise broke out at Jerusalem, on which occasion he caused 3600 Jews to be massacred, and designedly roused their animosity. Tumultuous bands stormed the tower of Antonia, and flung down the Roman garrison ; armed themselves out of the watch-house of the plundered fortress of Masada, on the Dead Sea ; and, under the guidance of the youngest son of

176

Judas of Galilee, besieged Menahem, the royal tower on Mount Zion, massacring the Roman garrison in breach of a convention, when it was retiring under the idea of safety; plundered and destroyed villages and towns out of revenge on the heathen, who had murdered almost all the Jews in Cæsarea; and compelled the Syrian proconsul to hurry with a large army from Antioch to Jerusalem. The infuriated Jews went out to oppose him, and gained a momentary advantage, but, renewing his efforts, he drove them back to Jerusalem, and into the temple; and with the capture of it, and the storming of the strongest part of the city, would at once have put an end to the war, had not treason in his own army caused him to order a retreat; which at last resembled a disgraceful flight, cost him the loss of several thousands of his troops, furnished the Jews with a large supply of captured materials of war, and excited their fanaticism to the highest degree, to the terror of the Emperor Nero.

The emperor now thought it advisable to send to Palestine in the following year (67) an experienced general, Vespasian: while the Jews on their side opposed him with all their might, placed brave generals at the head of their different armed bands, and directed them to put in a posture of defence the various places of importance in the respective provinces and districts. With this purpose in view, the province of Galilee was assigned to the Jewish historian Flavius Josephus. The rendezvous of Vespasian's army, sixty thousand strong, was at Ptolemais. Marching from this, he conquered, after a brave resistance, the province of Galilee, and the country east of the Jordan, with their strong cities and fortresses, in which he was greatly assisted by the disunion and parties among the Jews themselves, and by the oppressions which the well disposed endured from contending hordes of robbers. In the year 69 he marched against the province of Judea with similar success; and when, after storming many strong places in his progress from Cæsarea, he was about to attack

Jerusalem, he heard of the suicide of the Emperor Nero, and this intelligence induced him to abandon his resolution, and wait for the result of the confusion thus arising in the Roman empire. Such was the state of matters at Jerusalem, that Josephus calls this city "a large brothel, a huge den of robbers and assassins;" and it was the same throughout the country.

While at Rome one emperor was murdering another, Vespasian himself was at last called by his soldiers to the imperial throne. He now left Palestine, and, after devastating the whole country round Jerusalem, committed the prosecution of the war to his son Titus; who in the year 70 earnestly strove to end it by the capture of the metropolis. To carry his purpose into execution, cost him, however, the greatest labour, and had he not been greatly aided by the fury of the three principal opposing parties of Eleazer, John of Gischala, and Simon Bar Ghora, he might easily have suffered the fate of Cestius Gallus. However, at the passover (A. D. 70) he succeeded first in surrounding the whole city, and then in getting into his power the new city and the lower city. He then besieged the Tower of Antonia, after taking and destroying which, he directed his efforts against the temple, and first got possession of its outer courts, and afterwards of its inner likewise. Owing to a torch being thrown into the houses of the priests and Levites, which surrounded the temple, the whole building was set on fire, was plundered during the conflagration, and purged of its former defenders. Titus then ordered the lower city to be set on fire and pillaged, in order that the vanquished fugitives might not again get possession of it, and, lastly, directed his efforts against the still uncaptured upper city, set it on fire, and utterly destroyed it, as well as its walls, which he took by assault. This dreadful work of blood lasted from the 7th May to the 11th September A. D. 70. The temple was destroyed on the intervening 10th August. Language cannot express the fate of the vast multitudes of Jews who perished

173

at the demolition of their metropolis. During the whole war 97,000 of them were taken prisoners by the Romans, 238,460 perished in various parts of the country; and during the siege alone, and the pillage of the capital, they lost 1,100,000 by famine, pestilence, acts of violence, and the sword of the enemy. The prisoners were thrown to the wild beasts in the Roman amphitheatres, compelled to fight with each other, or sold as slaves in every quarter of the Roman empire.

The country was converted into a perfect desert; its finest and strongest cities were in ruins; and of Jerusalem there only remained a portion of the western wall, and the three loftiest towers, Phasaël, Hippikos, and Mariamne, as quarters for the Roman garrison. Titus soon afterwards went to Rome, taking with him 7000 of the finest Jewish captives. Along with John of Gischala and Simon, the heads of the two principal factions, they served to grace the triumphs, which he and his father obtained for terminating the Jewish war, and in which were exhibited many of the sacred vessels of the plundered temple, and a copy of the Hebrew law. In the years 72 and 73 Lucilius Bassus and Flavius Silva were despatched to Palestine to take the strong places, such as Masada and Machærus, which still held out, and terminate the war.

Thus, then, by a destructive war unexampled in history, were annihilated the Jewish state, and the civil polity of a people, who from their rise to their fall flattered themselves with the vain idea of an universal dominion destined for them. Since the Assyrian and Babylonish captivities, a large proportion of them were scattered every where, and now those Jews who survived the desolation of their country, and the destruction of the central point which had always kept the entire nation closely united, sought safety in foreign lands; and the few who after the subversion of their nation gradually joined the old men, women, and children who remained in Palestine, with the view of settling in it anew, were never able to become an independent

people. Their former rebellious spirit never indeed entirely left the banished Jews, and in Egypt and Cyrene, the island of Cyprus, and Mesopotamia, they made repeated attempts to cast from them the Roman yoke, but these always redounded to their disadvantage. In Palestine itself (where the Emperor Hadrian had founded a Roman colony; and rebuilt Jerusalem, to come near which was prohibited to every Jew under the pain of death), as their numbers increased, they felt themselves so hurt at the idea of heathen sacrifices being offered on the site where formerly stood their temple, that A. D. 134, they openly rebelled under the pretended Messiah, Bar Cochab. This attempt, however, also failed, for Julius Severus, the general sent against them, totally routed them in several battles, took from them fifty strong castles, and nine hundred and eighty-five villages and towns which they had gradually rebuilt, and again converted the country into a desert.

The descendants of those who after the time of Hadrian had again settled in Palestine, under the Emperor Severus (A. D. 198) and Constantine (A. D. 315) made the most strenuous efforts to rebuild the temple in particular, but were again terribly frustrated. The Emperor Julian, in order to annoy the Christians, whom he detested, favoured a renewed attempt (A. D. 362), but it failed owing to unforeseen obstacles. Ammianus Marcellinus relates as follows: "He resolved to rebuild the once magnificent temple at Jerusalem, which had been besieged by Vespasian, and destroyed by Titus after many bloody battles. He entrusted the undertaking to Alypius of Antioch. Having, with the assistance of the governor of the province, set zealously about the work, frightful balls of fire repeatedly burst out with great violence from the foundation of the temple, and not only killed several of the workmen, but rendered all farther approach to the place impossible."

Equally unfortunate were all the subsequent at-

tempts of this people, who, under the guidance of false Messiahs, returned from foreign countries to re-establish their civil and religious polity; and since the destruction of Jerusalem, they have resembled a plant uprooted from its native soil, and transported to another clime. The dispersed Jews were for long governed by two Patriarchs; the one in the east, at Babylon, the other in the west, at Tiberias. In both these cities, as well as elsewhere, they had famous academies, the teachers of which occupied themselves in preserving the ancient sacred national tongue, and the books written in it, and in collecting oral traditions, out of which arose the Babylonish and Jerusalem Talmuds; the former A. D. 300, the latter A. D. 600. The office of Patriarch of Tiberias expired A. D. 415, and that of Babylon A. D. 1038. In the towns of the Roman empire they had likewise synagogues and archons (superintendents.)

Palestine itself, and the capital, Jerusalem, came into the hands of the Christians, in the reign of the first Christian emperor, Constantine the Great (A. D. 315–337), under whose rule the Jews living in that country were in a condition not to be envied. On the division of the Roman empire, by Theodosius the Great, into the eastern and western empire (A. D. 395), this country constituted a part of the former, and shared in all the calamities with which it was visited. Thus, A. D. 614, Jerusalem was captured and destroyed by Chosroes king of Persia, and did not again come under the power of the Emperor Heraclius until A. D. 629. Chosroes was driven to this principally by the intolerance of his Magians, to whom the proudest memorial of Christians in the east was highly offensive. For this purpose he introduced into his army 2600 bigotted Jews. The city was utterly ruined. The tomb of Christ, and the magnificent churches of Helena and Constantine were destroyed by fire, or at least injured; the pious offerings of three centuries pillaged, and

ninety thousand Christians butchered in a single day. (See Gibbon, book xii. p. 121.

Soon after this came the dismal period when Caliph Omar, the third successor to the Arabian prophet Mahomet, took Palestine and Jerusalem after a four months' siege, and inflicted the most exquisite tortures on all the Christian and Jewish inhabitants (A. D. 636.) The country which for five centuries had groaned under oppression, and shared the fate of the different Mahometan rulers of Egypt, was only for a brief season freed from its previous tyrants by the Christian Crusaders A. D. 1096; for hardly had Godfrey of Bouillon erected the kingdom of Jerusalem on apparently a firm foundation, when A. D. 1187, on the capture of the metropolis by the Sultan Saladin, it was again reduced to its former insignificance.

From this time Palestine, already from the commencement of the Crusades dreadfully desolated, was the principal scene of furious contests between the Saracens and the confederated Crusaders, who till the year 1291 vainly attempted its re-conquest, as well as of the bloody feuds through which in 1517, under Sultan Selim, the country finally came into the hands of the Osmanly Turks, who have held it for three hundred years.

This era was the commencement of the ignominious oppression under which it suffers till this day. All the sad consequences of a despotism, ruining the happiness of the people, by outrageous tyranny, depopulation, restraints on industry, neglect of cultivation, destruction of trade, poverty and want, insecurity of property, &c., which weigh down all the provinces of the Turkish empire, made Palestine also completely wretched. The Turks call themselves proprietors of the land, and oppress the peasant who knows how to earn something more than a miserable subsistence. The plundering Arab wanders through it in all directions, and, as he probably was in the days of Abraham, is its true possessor.

essor, and only nominally acknowledges the government of the Turks. Instead of additional facts from the history of this country under the rule of the Turks, we shall, in completion of the remarks casually made in the course of this description, now give Chateaubriand's remarks on its social condition.

He arrived in Palestine in 1806, and reached Jerusalem at the time when the Pacha of Damascus, under whose government the city is, had encamped before its walls, for the purpose of collecting the yearly revenue of the country. The knowledge of this, he observes, had diffused general terror and alarm, because on such an occasion, the common oppression of the inhabitants by the inferior officers of the Pacha is doubled and quadrupled. The country looks as if it were visited by a hostile army. All the shops are shut; all trade and business is at a stand, every one hides himself and his property in subterranean chambers, pretends to be grievously ill, or flees to the mountains till his departure. He sends out his cavalry to pillage the sheep, goats, asses, oxen, and horses of the pastoral Arabs, wandering up and down the country; and thus, often at a single capture, gets possession of more than a thousand head, and then compels the inhabitants to buy them, at the exorbitant price of ten dollars a head, and upwards. He exacts immense sums from the shopkeepers, for which he confers on them the privilege of selling their goods at any price they please; and thus they raise the price of necessaries to an extraordinary height, and the people, dying for want, are obliged to part with their last rag to keep themselves from starving. Those of his subordinates who are accused of plundering, he compels to be unjust, because, in order to gain his indulgence, they must this year extort more than enough. The only judgment he and they ever pass on the inhabitants is—"Let him pay ten, twenty, thirty purses" (of 800 piastres); "give him five hundred strokes of the bastinado;" "cut off his head." As soon as he departs from Jerusalem, insurrections take

place in the plundered villages, the people seize on their abstracted effects wherever they can find them, and make every place unsafe. As no justice is to be had from the government, every man endeavours to obtain it himself, revenges his injuries, lays waste his neighbour's vineyard, cuts down his olive-tree, kills his flocks, and allows himself to perpetrate every enormity. The surviving villages thus gradually perish; whole families are extirpated; the cultivation of the country continually diminishes; deserts and wastes daily enlarge, and prosperous villages are replaced by solitary ruined huts, whose inhabitants present the most mournful spectacle of want and distress. In short, the curse of an offended God seems still to rest on the whole land, and *Falestin* is barely the shadow of former Palestine. The deplorable state of this country since it came into the possession of Mehemet Ali, Pacha of Egypt, and the consequences of his son Ibrahim's oppressions in Asia, since 1833, are narrated in the public journals.

The country west of the Jordan is now divided into six districts,—the district of El Kods, which comprehends the chief city of the same name (Jerusalem, that is), and about two hundred villages; the district of El Khalil, which embraces the country in the vicinity of the ancient Hebron; the district of Gaza, on the southern coast, with the town so called, and about three hundred villages; the district of Nabolos, containing the ancient Samaria, with a hundred villages; the district of Areta, between Tabor, the Jordan, the Mediterranean, and the aforesaid Nabolos; and the district of Saphet, between Areta, the Mediterranean, the Jordan, and the northern boundaries of the country. The two last constitute the ancient Galilee. The entire country is a part of the territory of the Pacha of Damas (Damascus), with the exception of the district running along the Mediterranean, which is under a Pacha of its own, the Pacha of St Jean d'Acre.

We may, in conclusion, notice the campaign by which

Napoleon Bonaparte, in 1799, gave new importance to Palestine. It was connected with his conquest of Egypt, and was undertaken nominally to repulse the Turkish army under Djezzar,* the Pacha of St Jean d'Acre, by which he was threatened, and prevent it obstructing his intentions as to Egypt, but actually to get possession of the vast wealth of this Pacha, treasured up in Acre, and make this the foundation of other extensive projects as to the east.

His arrival in Egypt was full of danger to the Christians at Jerusalem, for they ran the risk of being murdered by the Turks, in self-defence, because they were suspected of having intercourse with the French general; but his Syrian campaign involved the whole country also in unspeakable misfortune and wretchedness. He opened it on the 11th February 1799, by marching 12,945 men from Cairo in Egypt, through the Syrian desert intervening between that country and Palestine. After this army had, in the desert, endured the most incredible hardship and fatigue, he commenced, on the 4th of March, his first attack on the slenderly fortified coast town of Jaffa (the ancient Joppa); but, owing to the furious resistance of the Turkish troops, five thousand strong, he was obliged to take it by a dreadfully bloody assault, by which he got hold of four thousand Arnauts and Albanians, prisoners of war, according to a previous convention. In order not to be compelled to share with them the supplies so necessary for his own army, and, by sending them away, meet them as enemies in some other place, he, after many consultations, in which their death was unanimously resolved upon, in defiance of all the usages of war, and all the rights of nations, caused his soldiers (March 10) to shoot them on the shore by parties, and to bayonet and sabre those that survived; a deed, according to Bourrienne, undoubtedly demanded by the most melancholy but inevitable necessity, at which Napoleon himself was horri-

* Or the Butcher, so called by his subjects from his incredible cruelties. He died in 1808, apparently with a quiet conscience.

fied. He wrote thus to General Kleber,—“The garrison of Jaffa consisted of four thousand men; two thousand were killed in the town, and nearly two thousand were shot yesterday and to-day.” Bonaparte likewise owned the fact to Lord Ebrington at Elba,—“They had broken,” he said, “the capitulation of El Arish, had served again at Jaffa, and were a set of young devils, who could not be safely set at liberty.” The English consul Damiani, according to Buckingham, in 1815, confirmed the fact, as an eye-witness. He spoke of from ten to twelve hundred men, women, and children.

From Jaffa he continued his march through the plain of Sharon, on the coast, ordered a corps to drive back to the Jordan the swarms of Arabs and Mamelukes, and at last halted, on the 11th of March, before St Jean d'Acre. Here all the Turkish troops under Djezzar had concentrated, because from this they could annoy his movements in every direction; and offered the most obstinate resistance. Notwithstanding his perilous position, the deficiency of the necessary means, and the danger which threatened his left flank from the English ships, he resolved instantly to besiege and storm this place, which was strongly fortified by Admiral Sydney Smith; and the French engineer Philippeaux, an old companion of Bonaparte. For sixty days both sides contended for its possession with the most unexampled fury. The Turks repelled eight assaults, and the hero, who had hitherto never relinquished a project, was compelled on the 20th May to desist from his undertaking, after an useless loss of three thousand men, after, however, in the meanwhile having, in a battle in the plain of Jezreel (now Juli) at the foot of Mount Tabor, driven beyond the Jordan a Turkish corps, from Damascus, Tiberias, and Samaria (Naplos) which attempted to make him raise the siege. Enraged at his failure, he endeavoured to destroy by bombardment that part of the town which was not yet in ruins, and on the 21st May, leaving behind his artillery and means of transport, the sick and the wounded, departed by

186

the road by which he had come, with the design of taking "the paltry little town on which depended the fate of the east."

Owing to the dead bodies of the Turks lying unburied at Jaffa, the plague, which the French had brought with them on their march from Damietta, widely extended in Syria, and seized also on the French who were in hospital at Jaffa. In order that the French soldiers who were living there might not fall into the hands of the pursuing Turks, he ordered them, as was long universally believed, to be poisoned by the administration of an opiate, an act which his biographer Bourrienne represents as a work of mercy to these unfortunates, as it saved them from a much more miserable death from the Turks, who were in close pursuit. Recently, however, this has been expressly denied, in a way which seems worthy of implicit belief.*

After losing above from five to six thousand men, he ordered the country to be devastated on every side, during the march back to Egypt. His army marched over dead bodies and ruins, and by the light of constant conflagrations, destroyed the crops, set fire to the woods and thickets on the hills, plundered and abused those of the inhabitants on whom they could lay their hands, wounded and killed their cattle, and converted the whole country west of the Jordan into a wilderness. Berthier, chief of the staff, issued an order of the day, in which, among other things, he expressly says: "The columns of General Regnier and the centre are ordered to burn the villages and crops, and the cavalry to keep to the right of the road, in order to seize the flying herds." The person who executed this order, moreover, has this description in his report on the Syrian

* Reference is here made to "The Scientific and Military History of the French Expedition to Egypt," but the authority of this work is, surely, not to counterbalance the confession of Napoleon at St Helena, in which he justifies the deed, declaring that in similar circumstances he would have put his own son to death, and demanded it for himself.—(TRANS.)

campaign to the Directory at Paris : " The houses are reduced to ashes, the cattle are driven away, the sown fields are burned." After these exploits, by which he caused himself to be remembered in Palestine, he arrived in Egypt on the 14th June.

When civilized Europe, to the honour of humanity, and the saving of the nations groaning under the oppression of their despotism, shall drive the Turkish hordes, now settled in its fairest portions, back to the steppes of Asia, from which they have overrun countries which formerly were Christian, then shall Palestine resume its lost importance, and become the fruitful dwelling-place of a happy people. The salvation of this country, however, can hardly come from its ancient inhabitants the Jews,* for a people so totally incapable of true civilization, owing to their religious principles, and other national peculiarities, has lost all pretension to independence, and its thorough incorporation with the other nations of the earth would be highly to its advantage. It was ruined, as it were, in its early training, and with its civil and religious polity was only fit for a desert island, separated from the rest

* Way, an Englishman, presented, at the Congress of Aix-la-Chapelle, a memorial to the Emperor Alexander on the amelioration of the Jews. He afterwards associated himself with Noah, a merchant in Maryland, for the purpose of benefiting his people ; and they both agreed that the best plan was a settlement in the United States, as an independent people consisting of six millions of population. They published an address to the Jews, in which they say, that the Congress of Washington had honoured this plan of regeneration with their approval.

The following intelligence was afterwards published : " The Rabbi Noah, of New York, has purchased an island, ten miles in length, at Niagara, as a settlement for Jews. He made the purchase by the aid of a company. Few of this cosmopolite nation answered his call, however. They remained where they were ; for in the uninhabited forest of the island there could be no trade, and they did not wish to become an agricultural colony. Noah had already prepared all his plans of government and administration ; the foundations of the Temple and the New Jerusalem were already laid—but the men were wanting."

of the world, and must necessarily remain in the same wretched plight in which it has groaned for eighteen hundred years. Never shall its Messiah come. Its only hope is in utter forgetfulness of that Mosaic legislation which has had such a disastrous influence on its social condition and national enlightenment.

1

NOTES BY THE TRANSLATOR.

NOTES BY THE TRANSLATOR.

NOTE A. (P. 20.)—THE LOST TEN TRIBES.

In a note at the foot of the page, our author briefly remarks,—"The modern Jews in Affghanistan are probably their descendants." Several writers have contended for the Jewish origin of the Affghans. Thus, the late Sir Alexander Burnes is inclined to believe the traditions in which this people claim a Hebrew descent, and finds corroboration of them in their physiognomy and peculiar customs. His conclusions, however, are opposed to those of Mr Elphinstone, and the well-known missionary, Dr Joseph Wolff, who visited Affghanistan, with the hope of finding the ten tribes. Being himself a converted Jew, his ability to detect resemblances to his countrymen is undeniable. "My doubts," he remarks, "about the Affghans being descendants of the Jews are these :—they have not the Jewish physiognomy, and the tradition of their being descendants of the Jews is *not general* ; and, finally, their language does not resemble the Hebrew ; Or, light, is the only Hebrew word I found in the Affghan tongue. The construction of the Pushtoo grammar entirely differs from that of the Hebrew." (Researches, pp. 238–9.) That the Affghans have been intermingled with the Jews is, however, by no means improbable ; but there is no reason for identifying them with the ten tribes of Israel.

We shall not point out the absurdities of the many theories as to what has become of the missing tribes ; but shall bring before the reader a brief notice of the researches of Dr Asahel Grant, a medical missionary from America, who appears to have at last succeeded in discovering the long lost tribes in the mountains of Armenia, or Koordistan.

Dr Claudius Buchanan long ago threw out the conjecture, that "the greater part of the ten tribes which now exist, are to be found in the countries of their first captivity." Following out this idea, Dr Grant proceeds to identify the region whither they were carried with the ancient Adiabene, the modern Armenia.

"Shalmanezzer, the king of Assyria, took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor, *by the river of Gozan*, and in the cities of the Medes." (2d Kings xvii. 6.)

Assyria was bounded, according to Ptolemy, on the north by part of Armenia and Mount Niphatis; on the west by the Tigris; on the south by Susiana; on the east by part of Media, and the mountains of Choatra and Zagros. The country within these limits is now called Koordistan, from the descendants of the ancient Karduchi, who occupied the northern parts. It lies between Media, Mesopotamia, Armenia, and Babylon; and we must look for the settlements of the captive Israelites in or near Assyria.

There is ample evidence to prove that *Halah* was in Assyria. It appears to have been near the Lycus or Zâb river, not far from Nineveh. Bochart, Gesenius, Rosenmüller, and Cellarius are of opinion that it is the Calah of Gen. x. 11, 12, which commentators agree must have been in Assyria; and this region is, or has been occupied by Nestorians. *Habor* is the name of a river; and, in the highlands of Assyria, there is a river so called to this day.

The passage in 2d Kings is thus translated by Gesenius,—*"And placed them in Halah, and on the Habor, a river of Gozan; and in the cities of the Medes."* Our own version admits of the same sense, if we only reject the particle *by*, which is printed in italics, to shew that it is not in the original. The Zâb is also a river of Gozan; and being the larger stream, may well be called the river of Gozan. Gozan signifies pasture; and Zozan is the name given by the Nestorians to the highlands of Assyria, in which they pasture their flocks: both names meaning the same place, G and Z, according to Gesenius, being interchangeable letters. Such was the position of the deported tribes, such is now the mountain home of the Nestorians, of whom in Adiabene Proper, there are at this day nearly a hundred thousand.

Having thus proved that the ten tribes were carried to the very spot now occupied by the Nestorians, Dr Grant proceeds to shew that they have never been removed. Individuals may have accompanied the Jews of the Babylonish captivity on their return to Jerusalem, but we are expressly told that the great body of those released by Cyrus was of the tribe of Judah, "whom Nebuchadnezzar, the king of Babylon, had carried away unto Babylon." (Ezra ii. 1.) Josephus asserts that the ten tribes were in the land of their captivity, in the first century after Christ,—*"The ten tribes are beyond the Euphrates till now, and are an immense multitude."* (Antiq. b. x. xi. c. v.) Jerome, the most learned of the Latin fathers, writing in the fifth century, has these words—*"The ten tribes inhabit at this day the cities and mountains of the Medes."* (Tom. vi. p. 80.)

From that period, the histories of the conterminous nations contain not the smallest hint that they have been carried to any other country, so that we must conclude that they still occupy the region to which they were transported by Shalmanezer.

The traditions of the Nestorians unanimously claim for them a descent from Israel, and not from Judah ; they term themselves sons of Israel, " Beni-Israel," and frequently Nazareans, a name applied in ecclesiastical history to Christians converted from Judaism. They object to the appellation Nestorians, lest they should seem to participate in the reputed heresy of Nestorius, Bishop of Constantinople, deposed by the Council of Ephesus, A. D. 431, for resisting the worship of images, and the use of the title *Mother of God*, as applied to the Virgin Mary. They defended him as an injured man, and hence the enemies of Nestorius endeavoured to fasten reproach upon them by calling them after his name.

That the converted Jews clung to the observance of the Mosaic ritual, so far as compatible with Christianity, is notorious ; and this mark of a Hebrew origin is very evidently exhibited by the Nestorians, and illustrated by Dr Grant in a multitude of particulars. Thus, they have peace-offerings, expressive of gratitude and thanksgiving ; they make solemn vows, greatly resembling those made of old by the Israelites. They make solemn offerings of the first fruits of their flocks, fields, gardens, and vineyards, and observe the " preparation before the Sabbath," as well as the Sabbath itself, with Jewish strictness. They preserve the distinctions of food, as ordained by Moses, and attend to other ceremonial impurities, such as the exclusion of females from the church till forty days after childbirth. In general, they abhor swine's flesh ; and their fasts and festivals bear a close resemblance to those of the ancient Jews.

Their physiognomy is peculiarly Jewish, and their names are as much so as their faces,—Abraham, Isaac, Jacob, Joseph, Jesse, David, Solomon, Eleazer, Phinehas, Daniel, Melchizedek, and Ezekiel, are common among them as names of men ; while their women are called by such Hebrew names as Sarah, Rebecca, Miriam, Rachel, Tamar, Hannah, Hagar, Susannah. They are divided into tribes, and their government is patriarchal. Their social and domestic customs, forms of salutation, entertainments, dress, espousals, marriages, and occupations, are clearly proved to be the same as those of the ancient Israelites ; so that it seems impossible to deny that the Nestorians are really descended from the long lost ten tribes of Israel.

Their numbers in and around Koordistan probably amount to two hundred thousand ; and the reader will probably be surprised to learn that, from a very early period of the first century after Christ, " the outcasts of Israel " have been gathered into the Christian fold ; and that for long the mountain fastnesses

in their land of exile, have been the dwellings of a people peculiarly observant of the divine command, "Go, and preach the Gospel to every creature." They, in fact, were for many centuries the great Christian missionaries of the east, and in their zeal had even penetrated into China.

Although the great body of this singular people be Christian, there are still among them about twenty thousand adherents to the faith of Moses, the ancient religion of their fathers. Their labours among distant nations, and the many furious persecutions which they have endured from the followers of Mahomet, may account for the existence of the Malabar Jewa, as well as for the Hebrew tinge which seems to have mingled at an early period with the blood of the Affghans.

To those who cannot refer to the work of Dr Grant, it may be interesting to add, that they will find a summary of its contents in a series of papers in the *Christian Miscellany*, published in Edinburgh.

NOTE B. (P. 28.)—SIZE OF PALESTINE.

"This does not give a superficial extent equal to one-fourth of England (with Wales), or more than two-fifths of Scotland, Ireland, or Portugal. Bavaria and Sardinia offer an area about twice as large; that of Denmark is about one-third larger: but, according to the estimate we have made, the area of Palestine is nearly double that of Wales, Wirtemberg, or Tuscany. Thus, as to mere extent, the country can only be compared to some of the smaller European States, of which Hanover, Belgium, Switzerland, the Papal States, and the island of Sicily, appear to offer the nearest approximation. But the real surface is much greater than this estimate and these comparisons would imply, for Palestine being essentially a hilly country, the sides of the mountains and slopes of the hills enlarge the actual surface to an extent which does not admit of calculation."—*Kitto's Pictorial Palestine*.

NOTE C. (P. 29.)—ON THE ANCIENT POPULATION OF JUDEA.

Our author here, most unreasonably, coincides with Voltaire, who speaks sneeringly of Palestine, compares it to Switzerland, and asserts, on his own authority, that it "always was, what it now is, one of the worst countries in Asia." This assertion is contradicted by all history, ancient and modern. Among the ancients, Tacitus (*Hist. lib. v. cap. vi.*), Ammianus Marcellinus (*lib. xiv. cap. viii.*), Florus (*Hist. lib. ii. cap. viii. § 4.*), and Pliny (*Hist., Nat. lib. xx. cap. v.*), testify to the amenity of the cli-

mate, the exuberant fertility of the soil, the size and wealth of the cities, and the teeming population of the whole of Syria, and of Judea in particular.

Among the moderns, the infidel Volney amply refutes the sneers of Voltaire ; and as a refutation from such a quarter must command the respect alike of German neologists and French sceptics, we quote his words :—" With its numerous advantages of climate and soil, it is not astonishing that Syria *should always have been esteemed a most delicious country*, and that the Greeks and Romans ranked it among the *most beautiful of their provinces*, and even thought it *not inferior to Egypt*." (Travels in Egypt and Syria, vol. i. p. 321.)

" Admitting only what is conformable to experience and nature, there is nothing to contradict the great population of high antiquity. Without appealing to the positive testimony of history, there are innumerable monuments which depose in favour of the fact." (Ibid. vol. ii. p. 368.)

" So feeble a population in so excellent a country may well excite our astonishment ; but this will be increased, if we compare the present number of inhabitants with that of ancient times. We are informed by the philosophical geographer Strabo, that the territories of Yamnia and Yoppa, in Palestine, alone were formerly so populous as to bring 40,000 men into the field. At present, they could hardly furnish 3000. From the accounts we have of Judea, in the time of Tacitus, which are to be esteemed tolerably accurate, that country must have contained four millions of inhabitants." (Ibid. vol. ii. p. 366.)

As to the possibility of the Jews finding the means of subsistence in Palestine, should they return thither, Volney is again an unexceptionable witness, when he says (Vol. i. 308-317), " The land in the plains is fat and loamy, and exhibits every sign of the greatest fecundity. Were nature assisted by art, the fruits of the most distant countries might be produced within the distance of twenty leagues."

" Galilee," says Malte Brun, " would be a paradise, were it inhabited by an industrious people, under an enlightened government. Vine-stalks are here to be seen a foot and a half in diameter." (Geog. vol. ii. p. 148.)

We need not quote the equally positive evidence of Dr Clarke, and a host of modern travellers, down to the recent report of Dr Bowring, on the commercial statistics of Syria, all proving that when it shall please God to bring back his people to their long forsaken and now desolated country, they shall return strong in numbers, and rich in the possession of every temporal comfort.

Our author seems to have been made aware of the unfounded nature of his doubts as to the population of ancient Palestine, for, in the seventh, and enlarged edition of his work, the passage on which we have commented is accompanied by the fol-

lowing note. "The fertility of Jewish marriages, and the rapid increase of the Jews in all quarters, will be intelligible, if we consider, that circumcision promoted their precocity, that their comfortable mode of living, and simple social relations increased this the more, that by timely marriage they were restrained from youthful excesses, that they reckoned it an honour to have a numerous family, and that among them mortality is small, because trade being his sole occupation, a Jew is seldom injured by callings dangerous to health and life."

If we suppose Palestine to have contained between four and five millions of inhabitants, this, for such a highly favoured land, will be a population by no means excessive, if compared with that of the following countries, which, in point of extent, are nearly equal to the Holy Land. Belgium 3,533,538; Hanover 2,303,200; Switzerland 2,000,000; Papal States 2,592,329; Sicily 1,787,771.

Those desirous of information as to the fertility and population of ancient Palestine, should consult four memoirs by the Abbé Guenée, published in the memoirs of the Academy of Inscriptions. Chateaubriand terms them real master-pieces of perspicuity, criticism, and erudition.

NOTE D. (P. 32).—THE TRANSFIGURATION.

"Secret friends whom his disciples took to be Moses and Elias;" our author, as we are constrained to infer from these words, is evidently tinctured with that *rationalism* which explains away so many of the miraculous events narrated in the Scriptures. The occurrence is thus related by Luke (ix. 30-31.) "And behold, there talked with him two men, which were Moses and Elias, who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." That the two persons so pointedly declared to be, not, it is to be observed, *supposed to be* Moses and Elias, were not simply two of Christ's disciples with whom Peter, John, and James were not personally acquainted, and who met him by appointment, is clear from the manner they are spoken of, as well as from the subjects on which they conversed.

The most confirmed rationalist will be puzzled to explain how two ordinary disciples could be said to "appear in glory," and speak of our Saviour's approaching death. Their ability to converse on the object of his going to Jerusalem, shews that they knew more of the design of his mission than was yet known by the apostles, who, we are assured, were horrified when first told of the certainty of their master dying by the hands of the Jews. Believing it to be a duty not to promulgate German neology unaccompanied by an English antidote, we quote the following ob-

servations from the notes of the learned Dr Bloomfield to his edition of the Greek Testament.

"We are now arrived at the record of a most awful and mysterious transaction, such as draws back for a moment the veil from the invisible world. That the presence of Moses and Elias was a bodily, and not, as some say, a visionary appearance, there is no reason of doubt, especially as it involves no difficulty but such as Omnipotence will vanquish at the general resurrection. As to supposing with some sceptical foreign theologians, the whole to have been a vision, that is still less defensible, for though the disciples had been asleep (or rather *heavy for sleep*), the transaction, it seems, taking place in the night (see Luke ix. 32), they are distinctly said to have been awake when they saw and heard Moses and Elias conversing with Jesus. With respect to the purposes of this transaction it seems to have been intended, 1. To loosen the prejudices of the apostles as to the performance of the Mosaic law, by a figurative and symbolical representation of the expiration of the Jewish, and the commencement of the Christian dispensation; 2. To reconcile their minds to the sufferings and death of Christ; 3. To strengthen their faith by affording an additional proof, as it were by a sign from heaven, of the divine mission of Jesus. For it is probable, that as the Jews supposed the Messiah would at his coming be seen literally descending from the heavens, and arrayed in glory; so our Lord was pleased to give his apostles this decisive proof of his Messiahship, by shewing himself in his glory, such as that with which he would appear at the final advent. The representation was, no doubt, also intended to comfort and support the apostles under their present and future trials and tribulations, by a prospect of the glory which should be revealed in their Saviour, and through him, in themselves."

NOTE E. (P. 43.)—THE TEMPTATION IN THE WILDERNESS.

"This transaction," observes Dr Bloomfield, "is encompassed with difficulties too mighty for the human understanding; to avoid which, several eminent persons, of ancient and modern times, have thought that a visionary scene, not a real event, is here narrated. But there is not the slightest intimation in the narrative, that the temptation was such. The air of the narrative produces an impression quite the contrary; and there are many strong reasons why such a view cannot be admitted. As to the confident assertion of the Unitarians, that the very form of the expression "he was led by the Spirit," shews that it is only a visionary scene, referring for similar expressions to Rev. i. 10; Acts xi. 5, the latter of these has nothing in common with this of St Matthew; and the former, though it bears

some *verbal* resemblance to the parallel passage of Luke iv. 1, is really of quite another character. Similar expressions do indeed occur in Matt. xii. 20 ; Luke ii. 27 ; Acts viii. 20, and x. 19. But no one ever imagined the actions *there* described to be purely imaginary. As to those rationalists who would understand the fasting here spoken of to have been ascetic abstinence, the hypothesis is utterly excluded by the express words Luke iv. 2, where there is a negation of the strongest kind meaning ' he eat nothing whatever.'

NOTE F. (P. 49.)—SIZE OF LAKE GENNESARETH.

Almost all travellers assign larger dimensions to this lake, as will be seen from the following comparative estimates. Bunting 12 miles by more than 4 ; Buckingham 12 to 15 by 6 to 9 ; Biddulph 24 by 15 ; Hayes 10 or 12 by 4 ; Jouett 20 by 12 ; Mariti 18 by 6.

NOTE G. (P. 52.)—LEVEL OF THE PLAIN BETWEEN THE DEAD SEA AND THE ELANITIC GULF.

In a note on this passage, our author adds, " On this fact Burckhardt grounds the observation that the Jordan probably once flowed into the Red Sea, and that, since the catastrophe related in Genes. xix. by which its course was interrupted, it has now only a subterraneous exit."

This notion of Burckhardt must now be relinquished, recent travellers having demonstrated that the Jordan never could have been thus connected with the Red Sea, because the slope of the intervening country is decidedly *towards* the Dead Sea. This fact, first alluded to by Captains Irby and Mangles, has been recently determined by the measurements of Count Bertou and Professor Robinson. The Professor thus concludes his observations. " Hence, instead of the Jordan flowing southward to the Gulf of Akabah, we find the waters of the Desert farther south than Akabah *flowing northward into the Dead Sea*. The very nature of the country shows, without measurement, that the surface of the Dead Sea must be lower than that of the Red Sea or the Mediterranean." In the proceedings of the Geographical Society, as reported in the Athenæum (No. 600) we find this interesting notice. " Mr Russegger devoted much time to the barometric measurements of the Dead Sea ; and, after other observations, on hanging up his barometer on the shores of that sea, he could no longer continue his observations, for the quicksilver *rose to the top of the tube*. He then calculates the following depressions ; village of Rieha (supposed Jericho) 200

in the valley of the Jordan 774 feet ; bathing place of the pilgrims in the Jordan 1269 feet ; and the Dead Sea, at its northern end 1319 French feet, or nearly 1400 English feet *below* the level of the Mediterranean."

NOTE H. (P. 52, 53.)—SIZE OF THE DEAD SEA.

Josephus has generally been taken as the authority in fixing the dimensions of this celebrated sea, the length of which he states as 580 stades, and its breadth 150. His translators reckoning the *stade* equivalent to the furlong, make the lake 72 miles long, and 18 broad. But if Josephus, as is highly probable, did not use the Roman stade, of which 600 make a degree, but the Greek stade of 700 to the degree, the above figures will be considerably reduced, and the lake will be 56 miles long by 15 broad ; a result which is corroborated by recent observers. In the *Geographical Journal*, vol. vii. 1837, there is a notice of the attempt by Mr G. Moore and Mr W. G. Beek, to make a trigonometrical survey of the Dead Sea. This was frustrated ; "but," observes Mr Kitto, "we believe Mr Moore has since completed the unfinished undertaking, under the operation of a firman from the Pacha of Egypt. The width of the sea has been established, beyond a doubt, sounding have also been taken showing a great depth. The length of the sea was found to be much less than is generally supposed. These are all the facts, or rather intimations, which these gentlemen have as yet thought proper to lay before the public."

The dimensions assigned by Röhr, which so nearly correspond with those given by Josephus, will, in all probability, be found much nearer the truth than the larger extent generally attributed to this mysterious lake, which seems not to have been navigated since the days of Abraham, until Mr Costigan a few years ago explored it in a small boat, but unhappily perished immediately after landing, in consequence of fatigue and privation. His sole companion, a little old Maltese sailor, presented Mr Stephen with a sketch of the form of the lake, which that gentleman has given in his travels in Palestine, and a copy of which is also to be seen in the *Pictorial Palestine*.

NOTE I. (P. 56.)—THE POOL OF BETHESDA.

Some of our readers will be startled by our author's account of this pool, in the curative properties of which he evidently considers that there was nothing miraculous. If John v. 4 be genuine, the cures effected at Bethesda must have been supernatural, "for" it is there written, "an angel went down and

troubled the water," and any attempt to explain them on natural principles would be absurd, for the moment we acknowledge an event to be miraculous, we thereby declare that it is inexplicable by physical causes. It is the besetting sin, however, of the rationalists that they fall into the absurdity of explaining miracles, which in their very nature are unsusceptible of explanation.

Our author, in the present instance, is not fairly chargeable with this folly, because he denies that miracles were performed at Bethesda, and considering the cures there effected to be mere natural results, he is of course at liberty to trace these to the ferruginous qualities of the water. It will be observed that with him the interposition of an angel was not real but merely traditional. Now this idea cannot be entertained, if John v. 4 be received as genuine ; but there are strong reasons for believing that it is not ; and if it be not, there is no heterodoxy in explaining on natural principles the cures effected by the water of Bethesda. We find the proof of the spuriousness of the words " an angel went down and troubled the water," in Bishop Marsh's translation of the Introduction to the Study of New Testament by Michaelis, vol. ii. p. 732, note 118. After proving from the Codex Ephraim that marginal notes were made in the most ancient MS., and that this practice prevailed in the early ages of Christianity, the Bishop observes, " It is likewise remarkable, that in this MSS. (Codex Ephraim) the disputed or rather *spurious* text of John v. 4, is written not in the text, but in a marginal scholion. Now, as this verse is totally omitted in the Codex Bezae, and the Codex Vaticanus, which are the two most ancient MSS. now extant ; as it is likewise omitted in the Codex Ephraim (which is inferior in age to the Codex Bezae) but written in the margin as a scholion ; is written in more modern MSS. in the text, but marked with an asterisk or obelus as suspicious, and in MSS. still more modern is written without any mark, we see the various gradations by which it has acquired its place in our present text ; and have proof positive that the verse originally was nothing more than a marginal scholion, and of course spurious. After this strong statement, it is not surprising to find many of opinion that no miracle was exhibited at Bethesda, and that the cures there performed were owing to the mineral properties of an intermittent fountain.

NOTE J. (P. 72.)—LOCUSTS.

" The devastations of the locusts," observes Dr Bowring, in his Report on the Commercial Statistics of Syria, " are often a great detriment to the agriculturist ; they sometimes cross the country, destroying every thing before them. A few years ago

202

the army of Ibrahim Pasha, in the attempt to extirpate them, gathered up no less than 65,000 ardebs (325,000 English bushels). No one can estimate the damage caused by these creatures ; when they are grown to a certain size, it is impossible to conquer or resist them ; they come like flights of birds, darkening the air, and the destruction of hundreds of thousands seems in no respect to diminish their numbers."

These formidable visitants are not altogether unknown in Great Britain. The trees in the neighbourhood of London have sometimes suffered from their attacks ; and the translator has examined a specimen of a true locust (*Gryllus migratorius*) caught in a field near Stanley, Perthshire, to the great horror of a worthy farmer, and preserved by the clergyman of the parish.

NOTE K. (P. 72.)—THE PLAGUE.

Larrey, in his *Medico-Chirurgical Observations on the French Campaign in Egypt*, makes the following remark :—" The plague is endemic in Syria and Egypt ; miserable dwellings, marshes, inundations, a damp atmosphere, the filth and indolence of the people, corrupted bodies lying on the roads, the nearness to the towns of the burial places, the shallowness of the graves, in which an air-hole is frequently left open towards the east, generate the disorder, and the eastern doctrine of predestination increases it and makes it general." Larrey's observations are corroborated by Pareset, who remarks, that " the plague will continue to be endemic in Egypt until the natives adopt the mode of burial practised by the ancient inhabitants of the country, and, by embalming the dead, now thrown into graves almost open, and thus allowed freely to decompose, and by other sanatory methods, counteract the diffusion of noxious animal matter."

NOTE L. (P. 86.)—RELIGIOUS EDUCATION AMONG THE JEWS.

Our author's statement as to the defective means of instruction among the Israelites is far from correct. We do not, indeed, read in sacred history of any thing resembling great educational establishments until the time of Samuel, when the schools of the prophets are said to have been instituted ; but we must not therefore infer that there was no provision for the systematic training of the people in religion and general knowledge. On the contrary, there are the strongest reasons for believing, that the members of a numerous priesthood had cities assigned to them in all corners of the land, for the very purpose of discharging the duties of a parochial clergy. That these cities were the residences of a race of privileged idlers, having nothing to

do but occasionally minister in the temple at Jerusalem, cannot be credited. Such an idea is disproved by the prophetic account of the office of Levi, as given by Moses—"And of Levi he said they shall teach Jacob thy judgments, and Israel thy laws," as well as by the prophet Malachi's description of the relative duties of priest and people. "The priest's lips should keep knowledge, and the people should seek the law at his mouth." There is, moreover, good reason for supposing that the synagogue was a most ancient, and in fact a divinely instituted, means of public instruction in Israel, as we shall show in a subsequent note. But, supposing that the priestly order was not thus active in instructing the people, with what reason can that nation be said to have lacked religious training in which every family was a school, in which, by divine command, the parent assiduously exerted himself in the interesting office of home-education? "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. vi. 7-9). Let us add to this most effective domestic usage, the annual rehearsal, on Mounts Ebal and Gerizim, of the blessings and curses promised and denounced in the law; the septennial reading of the *book of the law*; the command to commit to memory the magnificent song of Moses (Deut. xxxii), the institution of the weekly Sabbath, and the three great festivals; and we must acknowledge that the Israelites were singularly well provided with the means of religious education. What modern nation contains in its constitution an express and effective provision, that its entire population shall be annually warned of the miseries which await criminals, and septennially instructed in the constitution of their country, and their responsibilities to God and to man? In which of the kingdoms of Europe do we find a mode of keeping alive the holy flame of domestic piety better than that which was observed round the hearths of the ancient Jews?

NOTE M. (P. 86.).—ORIGIN OF SYNAGOGUES.

That the worship at the temple of Jerusalem was the only means of public religious instruction until after the Babylonish captivity, has been often asserted, but on grounds highly unsatisfactory. The men of Israel were commanded to repair to the temple only thrice a year, but the women were not under a similar obligation; and as old people and children could not travel from distant parts of the land, the religious training of the Jew-

ish people must have been fearfully deficient, if there was no worship save that offered at the great national sanctuary. This affords a strong presumption that in Judea there existed other methods of upholding godliness ; and learned men have found these in the synagogue. "What," asks Lightfoot, "could they do without synagogues but lose the law, Sabbath, and the knowledge of God and themselves, and all?" (Vol. i. p. 609). Bishop Stillingfleet (*Irenicum*, chap. vi.) refers to Levit. xxiii. 3 as the divine authority for the erection of synagogues, "Six days shall work be done, but the seventh day is the Sabbath of rest, a holy convocation." Here then, convocations are commanded, to be held on the Sabbath, and there is no restriction of these to Jerusalem, so that we must infer that the passage alludes to the observance of weekly worship throughout the land. That the institutions of Moses were from early times weekly impressed on the minds of the Jews, we know from the declaration of James in the first council at Jerusalem, "Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day" (Acts xv. 21). This passage does not indeed tell us the precise antiquity of the synagogues, but Ps. lxxiv. 3, demonstrates that they were at least as old as the time of David, whose contemporary Asaph, the writer of that psalm, undoubtedly was, "They have burnt up all the synagogues of God in the land." We do not venture to fix the era of their origin ; we only assert, in opposition to a rather general opinion, that they existed before the Babylonish captivity, and our belief is confirmed by Philo, who, in his *Life of Moses* (Lib. iii. p. 685), maintains that they were coeval with the Hebrew legislator, and in fact were founded by him. Godwin, also, in his work on Jewish antiquities, p. 160, uses the following language : "Tempus quo cœperent synagogæ, definire ardua opera est. Ævo Davidis eas jam stetisse, patet ex Ps. lxxiv. 8 ; Acts xv. 21."

NOTE N. (P. 87.).—TEACHERS OF THE SYNAGOGUE.

It is difficult to believe with our author, that, in a well ordered state, in which, moreover, the functions of the priesthood were so carefully guarded against intrusion, every person qualified in his own estimation was at liberty to assume the office of a public teacher of religion. This opinion is no doubt countenanced by the authority of Jahn and other writers on Hebrew antiquities ; but remembering the indecencies which disgraced divine worship in England during the days of the Commonwealth, when the cobbler deserted his stall for the pulpit, and the common soldier was transmogrified into a preacher, we confess that the following view of the profoundly learned Lightfoot is more to our taste : "It was," he observes, "far from being in use at

all among the Jews in their church, to let any mechanical or uncalled, or unordained man, to step up into the doctor's chair, or minister's pulpit, to read divinity publicly, or to preach in their synagogues, as impudency or folly would put them forward on it; but they had a solemn call or demission into such employments, by a lawful ordination by men themselves ordained. But if any man came, in the spirit of a prophet, and took on him to preach under that notion, he found permittance *under that notion*. This, then, was that that procured our Saviour liberty to preach, and audience to his preaching in every synagogue where he came, because he came not only in the name, but also in the visible power and demonstration of a prophet." (Vol. i. 613).

NOTE O. (P. 91.).—THE ARAMÆAN.

The vernacular language of the Jews, in the time of Christ, was the Aramæan; which branched into two dialects, differing in pronunciation rather than in words, and respectively denominated the *Chaldee* or East Aramæan, and the *Syriac* or West Aramæan. The former was spoken at Jerusalem and throughout Judea, the latter in Galilee. The occurrence in the Greek of the New Testament of Chaldaisms and Syriasms is justly regarded as a proof of the genuineness and authenticity of the Christian scriptures; "for," observes Michaelis, "free from these idioms, we might naturally conclude that it was not written either by men of Galilee or Judea, and therefore was spurious; for, as certainly as the speech of Peter betrayed him to be a Galilean, when Christ stood before the Jewish tribunal, so certainly must the written language of a man, born, educated, and grown old in Galilee, discover marks of his native idiom, unless we assume the absurd hypothesis that God has interposed a miracle, which would have deprived the New Testament of one of its strongest proofs of authenticity."

NOTE P. (P. 136.).—SOLOMON'S TEMPLE.

Our author speaks too contemptuously of this renowned building. The learned Jahn expresses himself with more moderation and propriety: "When viewed as the work of very early times, and in reference to the notions which then prevailed, Solomon's Temple may be considered magnificent, but it ought not to be compared with more recent specimens of architecture." Assuredly we ought not to compare it with the finished specimens of Greek and Roman art, to which it bears such small resemblance; for, in the days of Solomon, it is evident that the

Jews knew nothing of the orders of architecture ; and difficult though it be to form a clear idea of the first temple, those most competent to judge are of opinion, that the early Hebrews had a taste for the sombre and the grand in their edifices, like the Egyptians ; and that they were fond of minute details, and highly finished decorations, both in the engravings on stones, and in the ornaments on wood, bronze, and gold. If the expenditure on it of vast sums can prevent a building being spoken of as rather poor, Solomon's Temple will merit higher commendation than Röhr is willing to accord. There is, indeed, great difficulty in estimating the precise cost of its erection, but as the lowest estimate amounts to no less a sum than seven millions sterling, we may be certain that it was a gorgeous structure, however little it may have been in harmony with modern taste ; and that the buildings connected with it were extensive, may safely be inferred from the scriptural account of the many thousand labourers employed on it for seven years and a half. That its style was Egyptian, is also extremely probable. On this point we refer to the following professional opinion, abridged from "Temples Ancient and Modern," by W. Bardwell, architect, 1837 : "With so much information before us at the present day, it is almost needless for me to assert that the Temple of Solomon was in the Egyptian style of architecture ; a moment's reflection will convince every unbiassed mind that such must have been the case ; since, although Greece had been colonized from Egypt nearly 200 years before this, it is not at all likely, from the slow development of human improvement, that the style we call Greek had then superseded its Egyptian parent ; and what is conclusive upon this point, as we shall soon see, is, the Temple of Solomon had not, in its proportions and details, any thing in common with the temples of Greece. That the Jews had no peculiar style of their own, excepting so far as they were restricted from the use of figures of animals in decoration, is also probable, as, ever since they had settled in Canaan, 400 years previous, they had been constantly engaged in the wars necessary to extend and conserve their newly acquired territory, and, consequently, had no opportunity of cultivating the fine arts. Besides, Solomon was in constant intercourse with the Pharaoh of his age, and married his daughter (see her portrait in Rossellini, recently discovered). Further, in no part of the world had temple architecture, and the art of cutting and polishing stones, ever arrived, before or since, to such perfection as in Egypt." We add a few of Mr Bardwell's remarks on the form of the temple : "The cella of the temple of Solomon, as described in the first book of Kings, was small, as all those of the Egyptian temples were, of few parts, but those noble and harmonious. It was about the same length, but not so wide, as St Paul, Covent Garden ; this church is a double square inside, the temple was a

treble square, but one square was divided off for the oracle, and geometrical proportions thus established. It was 116 feet 3 inches long, to which must be added the pronaos, in the same way as that of St Paul, Covent Garden, 19 feet $4\frac{1}{2}$ inches more ; giving a total length of 135 feet $7\frac{1}{2}$ inches, by 37 feet 6 inches broad, and 58 feet $1\frac{1}{2}$ inch high. The inside walls and the ceiling were lined with cedar, beautifully carved, representing cherubims and palm trees, clusters of foliage and open flowers, among which the lotus was conspicuous ; and the whole interior was overlaid with gold, so that neither wood nor stone was seen, and nothing met the eye but pure gold, either plain, as on the floor, or richly chased, and enriched with the gems they had brought from Egypt at the exodus, upon the walls and ceiling. Magnificent must have been the sight, to see the young king clothed in royalty, presiding at the consecration of the temple, while the thousands of Levites and priests, habited in surplices, with harps, cymbals, and trumpets in their hands, led the eye to the beautiful pillars flanking the doors of the temple, now thrown open, and displaying the interior brilliantly lighted up, while the burnished gold of the floor, the ceiling, and the walls, with the precious gems with which they were enriched, reflecting the light on all sides, would completely overpower the imagination, were it not excited by the view of the embroidered veil, to consider the yet more awful glories of the most holy place ; and astounding must have been the din of the instruments of the four thousand Levites, led on by the priests, with one hundred and twenty trumpets, directing the choruses of the immense congregation as they chanted the sublime compositions of the royal psalmist in the grand intonations of the Hebrew language, like " the roaring of many waters." Who, after this splendid description from the pen of an architect, can speak of Solomon's Temple as " rather a poor building ?"

APPENDIX, No. I.

TABLES OF WEIGHTS, MEASURES, AND MONEY,
MENTIONED IN THE BIBLE.

Chiefly extracted from Dr Arbuthnot's Tables of Ancient Coins,
Weights, and Measures.

1. *Jewish Weights, reduced to English Troy weight.*

	lbs.	oz.	pen.	gr.
The gerah, or one-twentieth of a shekel, ...	0	0	0	12
Bekah, half a shekel, ...	0	0	5	0
The shekel, ...	0	0	10	0
The maneh, 60 shekels, ...	2	6	0	0
The talent, 50 maneh or 3000 shekels, ...	125	0	0	0

2. *Scripture Measures of length reduced to English measure.*

	Eng.	feet.	inch
A digit, ...	0	0.912	
4 A palm, ...	0	3.648	
12 3 A span, ...	0	10.944	
24 6 3 A cubit, ...	1	9.888	
96 24 6 2 A fathom, ...	7	3.552	
144 36 12 6 1.5 Ezekiel's reed, ...	10	11.328	
192 48 16 8 2 1.3 An Arabian pole, ...	14	7.104	
1920 480 160 80 20 13.3 10 A schœnus or } measuring line, }	145	11.04	

3. *The long Scripture Measures.*

	Eng.	miles.	paces.	feet.
A cubit, ...	0	0	1.824	
400 A stadium or furlong, ...	0	145	4.6	
2000 5 A Sabbath day's journey, ...	0	729	3.0	
4000 10 2 An eastern mile, ...	1	403	1.0	
12000 30 6 3 A parasang, ...	4	153	3.0	
96000 240 48 24 8 A day's journey, ...	33	172	4.0	

4. *Scripture Measures of Capacity for Liquids, reduced to English Wine measure.*

English Wine measure.

										Gal.	pints.	
A caph,										0	0.625	
1.3	A log,									0	0.833	
5.3	4	A cab,								0	3.333	
16	12	3	A hin,							1	2	
32	24	6	2	A seah,						2	4	
96	72	18	6	3	A bath or ephah,					7	4	
960	720	180	60	20	10	A kor or coros, chomer or homer,					75	5

5. *Scripture Measures of capacity for things dry, reduced to English Corn measure.*

to English Corn measure.

						Pecks.	gal.	pints.	
A gachal,						0	0	0.1416	
20	A cab,					0	0	2.8333	
36	1.8	An omer or gomer,				0	0	5.1	
120	6	3.3	A seah,			1	0	1	
360	18	10	3	An ephah,		3	0	3	
1800	90	50	15	5	A letech,		16	0	0
3600	180	100	30	10	2	A chomer, ho- mer, kor or coros, }			
						32	0	1	

6. *Jewish Money reduced to the English Standard.*

				£	s.	d.
A gerah,				0	0	1.2687
10	A bekah,			0	1	1.6875
20	2	A shekel,		0	2	3.375
1200	120	50	A maneh, or mina Hebraica,	5	14	0.75
60000	6000	3000	60 A talent,	342	3	9

A solidus aureus, or sextula, was worth, . . . 0 12 0.5

A siclus aureus, or shekel of gold, was worth . . . 1 16 6

A talent of gold was worth . . . 5475 0 0

In the preceding table, silver is valued at 5s. and gold at £4 49 oz.

7. *Roman Money mentioned in the New Testament, reduced to the English standard.*

				£	s.	d.	f.
A mite (Ἀσάριον or Ἀσάριον),				0	0	0	0.2
A farthing (Κοδραντίν), about				0	0	0	1.2
A penny or denarius (Δηνάριον),				0	0	7	3
A pound or mina,				3	2	6	0

APPENDIX, No. II.

A CHRONOLOGICAL TABLE OF THE PRINCIPAL
EVENTS RECORDED IN THE BIBLE.

Abridged from Archbishop Usher and Calmet.

The true date of the Birth of Christ is FOUR YEARS before the
common era or A. D.

Anno Mundi, or Year of the World.	PERIOD I. From the Creation to the Deluge, 1656 years.	Year before Christ 4000, before A. D. 4004
1	THE CREATION. Eve, tempted by the serpent, disobeys God, and per- suades her husband Adam to disobedience also. God drives them out of paradise.	
2	Cain born, Adam's eldest son.	3999
3	Abel born, Adam's second son.	3998
129	Cain kills his brother Abel.	3871
130	Seth born of Adam and Eve.	3870
235	Enos born, son of Seth.	3765
325	Cainan born, son of Enos.	3675
395	Mahalaleel born, son of Cainan.	3605
460	Jared born, son of Mahalaleel.	3540
622	Enoch born, son of Jared.	3378
687	Methuselah born, son of Enoch.	3313
874	Lamech born, son of Methusaleh.	3126
930	Adam dies, aged 930 years.	3070
987	Enoch translated : he had lived 365 years.	3013
1042	Seth dies, aged 912 years.	2958
1056	Noah born, son of Lamech.	2944
1140	Enos dies, aged 905 years.	2860
1235	Cainan dies, aged 910 years.	2765
1290	Mahalaleel dies, aged 895 years.	2710
1422	Jared dies, aged 962 years.	2578
1536	God informs Noah of the future deluge, and com- missions him to preach repentance to mankind, 120 years before the deluge.	2464
1556	Japhet born, the eldest son of Noah.	2444
1558	Shem born, the second son of Noah.	2442
1651	Lamech dies, the father of Noah, aged 777 years.	2353
1656	Methuselah dies, the oldest of men, aged 969 years, in the year of the deluge. The same year, Noah being 600 years old, by divine command enters the ark.	2349

A. M.	PERIOD II. From the Deluge to the First Call of Abraham, 420 years and six months.	B. C.
1657	Noah, being now 601 years old, takes off the roof of the ark on the first day of the first month ; and on the twenty-seventh day of the second month quits the ark. He offers sacrifices of thanksgiving. God appoints the rainbow as a pledge that he would send no more a universal deluge.	2347
1658	Arphaxad born, the son of Shem.	2346
1693	Salah born, son of Arphaxad.	2311
1723	Heber born, son of Salah.	2281
1757	Phaleg born, son of Heber.	2247
1770	The building of the tower of Babel ; the confusion of languages, and dispersion of the nations.	2230
1771	The beginning of the Babylonian or Assyrian monarchy by Nimrod ; and of the Egyptian empire by Ham the father of Mizraim.	2234
1787	Reu born, the son of Phaleg.	2217
1819	Serug born, son of Reu.	2185
1824	The trial of Job.	2180
1849	Nahor born, son of Serug.	2155
1878	Terah born, the son of Nahor.	2126
1948	Haran born, the son of Terah.	2056
2006	Noah dies, aged 950 years.	1998
2008	Abram born, the son of Terah.	1996
2018	Sarai born, wife of Abram.	1986
2083	The call of Abram from Ur of the Chaldees to Haran in Mesopotamia, where his father Terah died, aged 205 years.	1921
PERIOD III. From the Second Call of Abraham to the Departure of the Israelites out of Egypt, 430 years.		
2083	The second call of Abraham from Haran. He comes into Canaan with Sarai his wife, and Lot his nephew ; and dwells at Sichem.	1921
2084	Abram goes into Egypt ; Pharaoh takes his wife, but soon restores her again. Abram returns from Egypt ; he and Lot separate.	1920
2092	Abram's victory over the five kings, and rescue of Lot.	1912
2093	Sarai gives her maid Hagar, for a wife, to her husband Abram.	1911
2094	Ishmael born, the son of Abram and Hagar. Abram was 86 years old. Gen. xvi. 16.	1910
2107	The new covenant of the Lord with Abram : God promises him a numerous posterity : his name changed to Abraham, and that of Sarai to Sarah. Gen. xvii. Circumcision instituted. Abraham entertains three angels, under the appearance of travellers ; they promise him Isaac.	1897

A. M.		B. C.
	Sodom, Gomorrah, Admah, and Zeboim, burnt by fire from Heaven. Lot is preserved ; retires to Zoar ; commits incest with his daughters.	
2108	Abraham departs from the plain of Mamre to Beer-sheba. Isaac born.	1896
2133	Abraham offers his son Isaac to God for a burnt-offering.	1871
2145	Sarah dies, aged 127 years.	1859
2148	Isaac marries Rebekah.	1856
2168	Jacob and Esau born, Isaac being 60 years old.	1836
2184	Abraham dies, aged 175 years.	1821
2200	Isaac covenants with Abimelech, king of Gerar.	1804
2208	Esau marries Canaanitish women.	1796
2245	Isaac blesses Jacob, who withdraws into Mesopotamia, to his uncle Laban ; and marries first Leah and then Rachel.	1759
2246	Reuben born, son of Jacob and Leah.	1758
2247	Simeon born, son of Leah.	1757
2248	Levi born, son of Leah.	1756
2249	Judah born, son of Leah.	1755
2259	Joseph born, son of Jacob and Rachel, Jacob being 90 years old.	1745
2265	Jacob returns to Canaan, Esau comes to meet him, and receives him with much affection. Jacob arrives at Shechem.	1739
2270	The rape of Dinah—Benjamin born, son of Rachel.	1734
2276	Joseph, being seventeen years old, tells his father Jacob his brothers' faults ; they hate him, and sell him to strangers, who take him into Egypt. Joseph sold again as a slave to Potiphar.	1728
2286	Joseph, tempted by the wife of Potiphar, refuses her, and is put in prison.	1718
2287	Joseph explains the dreams of the two officers of Pharaoh.	1717
2289	Pharaoh's dreams explained by Joseph, who is made governor of Egypt.—The beginning of the seven years of plenty foretold by Joseph.	1715
2296	The beginning of the seven years of scarcity foretold by Joseph.	1708
2297	Joseph's ten brethren come into Egypt to buy corn. Joseph imprisons Simeon.	1707
2298	Joseph's brethren return into Egypt, with their brother Benjamin. Joseph discovers himself, and engages them to come into Egypt with their father Jacob, then 130 years old.	1706
2300	Joseph gets all the money of Egypt into the royal treasury.	1704
2301	Joseph gets all the cattle of Egypt for the king.	1703
2302	The Egyptians sell their lands and liberties to Pharaoh.	1702
2302	The end of the seven years of scarcity. Joseph returns the Egyptians their cattle and their lands.	1702
2315	Jacob's last sickness : he adopts and blesses Ephraim and Manasseh ; foretels the characters of all his sons ; and dies, aged 147 years.	1689

A. M.		B. C.
2369	Joseph dies, aged 110 years. He foretels the departure of the Israelites from Egypt, and desires that his bones may be taken with them into Canaan,	1635
2385	Levi dies, aged 137 years.	1619
2427	A revolution in Egypt. Rameses Miamun, the king, who knew neither Joseph nor his services, persecutes the Israelites.	1577
	About this time, according to Calmet, lived Job, famous for his wisdom, virtue and patience.	
2430	Aaron born, son of Amram and Jochebed.	1574
2433	Moses born: exposed on the banks of the Nile; and found by Pharaoh's daughter, who adopts him.	1571
2473	Moses kills an Egyptian: flees into Midian: marries Zipporah, the daughter of Jethro: has two sons by her, Gershon and Eliezer.	1531
2513	Moses, commissioned by God, returns into Egypt. Pharaoh refuses to set the Israelites at liberty. Moses inflicts ten plagues on Egypt; after which the Israelites are liberated.	1491
PERIOD IV. From the Departure of the Israelites out of Egypt to their Entrance into the Land of Canaan, 40 years.		
2513	Pharaoh pursues the Israelites with his army, and overtakes them at Pi-hahiroth. The waters divided. Israel goes through on dry ground. The Egyptians drowned; 21st of the first month.	1491
2514	After the delivery of the law, with various circumstances of terror, the covenant of the Israelites with God, their gross idolatry, and many other events, the tabernacle is erected on the 1st day of the first month of the second year after the Exodus. The priesthood is established on the arrival of the Israelites at Kadish-barnea; whence they send twelve-chosen men, one out of each tribe, to examine the land of Canaan. After forty days these men return to Kadesh-barnea, and exasperate the people, saying that this country devoured its inhabitants, and that they were not able to conquer it. Caleb and Joshua withstand them; the people mutiny: God swears that none of the murderers should enter the land, but be consumed in the desert. The people resolve on entering Canaan, but are repulsed by the Amalekites and the Canaanites.	1490
2515	The people continue a considerable time at Kadish-barnea, whence they go towards the Red Sea.	1489
2552	After wandering in the deserts of Arabia Petræa and Idumea thirty-seven years, they return to Mozereth, near Kadesh-barnea, in the thirty-ninth year after the Exodus.	1452

A. M.		B. C.
2552	Moses sends ambassadors to the King of Edom, who refuses a passage through his territories. The Israelites arrive at Kadesh. Miriam dies, aged 130 years. The Israelites murmur for want of water, Moses brings it from the rock ; but he, as well as Aaron, having shown some distrust, God forbids their entrance into the land of promise. From Kadesh they go to Mount Hor, where Aaron dies, aged 123 years. The king of Arad attacks Israel, and takes several captives. From Mount Hor they come to Zalmonah, where Moses raises the brazen serpent. Others think this happened at Punon.	1452
2553	Sihon king of the Amorites refuses the Israelites a passage through his dominions. Moses attacks him and takes his country. Og king of Bashan attacks Israel, but is defeated. Distribution of the countries of Sihon and Og to the tribes of Reuben and Gad, and to the half tribe of Manasseh. Moses renews the covenant of Israel with the Lord. The death of Moses, who is succeeded by Joshua. Joshua sends spies to Jericho. PERIOD V. From the Entrance of the Israelites into the Land of Canaan to the Building of Solomon's Temple, 447 years.	1451
2553	The people pass the river Jordan. Joshua restores circumcision. Manna ceases. The first passover after passing over Jordan. Jericho taken. The Gibeonites make a league with Joshua. War of the five kings against Gibeon, whom Joshua defeats ; the sun and moon stand still.	1451
2554	War of Joshua against the kings of Canaan.	1450
2559	Joshua divides the conquered country among Judah, Ephraim, and the half tribe of Manasseh.	1445
2560	The ark and the tabernacle fixed at Shiloh in the tribe of Ephraim.	1444
	Joshua finishes the division of the country.	
2561	Joshua renews the covenant between the Lord and the Israelites. Joshua dies, aged 110 years. After his death, the elders govern about eighteen or twenty years, during which time happen the wars of Judah with Adonibezek. During the succeeding anarchy happened the idolatry	1443

A. M.		B. C.
2561	of Micah, and the war of the twelve tribes against Benjamin, to revenge the outrage committed on the wife of a Levite. God sends his prophets in vain to reclaim the Hebrews. He permits, therefore, that they should fall into slavery under their enemies.	1443
2591	I. Servitude of the eastern Israelites under Cushanrishathaim, king of Mesopotamia, eight years.	1413
2599	Othniel delivers them: conquers Cushanrishathaim: judges the people forty years.	1405
2661	II. Servitude of the eastern Israelites under Eglon, king of Moab, about sixty-two years after the peace of Othniel.	1343
2681	Ehud delivers them, after about twenty years.	1323
2699	III. Servitude of the Israelites under the Philistines. Shamgar delivers them.	1305
2719	IV. Servitude of the northern Israelites under Jabin king of Hazor. Deborah and Barak deliver them after twenty years. From 2699 to 2719.	1285
2752	V. Servitude of the eastern and northern Israelites under the Midianites.	1252
2759	Gideon delivers Israel. He governs them nine years.	1245
2768	Abimelech the son of Gideon procures himself to be made king of Shechem.	1236
2771	Abimelech killed after three years.	1233
2772	Tolah judge of Israel after Abimelech; governs twenty-three years.	1232
2795	Jair judges Israel, chiefly beyond Jordan; governs twenty-two years	1209
2799	VI. Servitude under the Philistines and the Ammonites.	1205
2817	Jephthah delivers the Israelites beyond Jordan.	1187
2823	Jephthah dies, and is succeeded by Ibzan.	1181
2830	Ibzan dies, and Elon succeeds him.	1174
2840	Elon dies: Abdon succeeds him.	1164
2848	Abdon dies. The high-priest Eli succeeds as judge of Israel.	1156
	VII. Servitude under the Philistines 40 years. Judges xiii.	
2849	Samuel born. Under his judicature God raises Samson, born 2849.	1155
2887	Samson delivered to the Philistines by Dalilah; kills himself under the ruins of the temple of Dagon, with a great multitude of Philistines. He defended Israel twenty years, from 2867 to 2887.	1117
2888	War between the Philistines and the Israelites. The ark taken by the Philistines. Death of the high-priest Eli: he governed Israel forty years. The Philistines send back the ark with presents. It is deposited at Kirjath-jearim. Samuel is acknowledged chief and judge of Israel thirty-nine or forty years. Victory of the Israelites over the Philistines.	1116

A. M.		B. C.
2908	The Israelites ask a king of Samuel.	1096
2909	Saul is appointed, and consecrated king.	1095
2911	War of the Philistines against Saul, who, having disobeyed Samuel's orders, is rejected by God.	1093
2919	The birth of David, the son of Jesse.	1085
2941	Samuel sent by God to Bethlehem to anoint David.	1063
2942	War of the Philistines against the Israelites. David kills Goliath.	1062
2943	Saul, urged by jealousy, endeavours to slay David.	1061
2949	Ishbosheth son of Saul acknowledged king ; reigns at Mahanaim beyond Jordan.	1055
	David acknowledged king by Judah, and consecrated a second time. Reigns at Hebron.	
2956	Ishbosheth being assassinated, David is acknowledged king over all Israel, and consecrated the third time at Hebron.	1048
2957	Jerusalem taken from the Jebusites by David, who makes it the royal city.	1047
2959	David brings the ark from Kirjath-jearim to Jerusalem.	1045
2960	David designs to build a temple to the Lord ; is diverted from it by the prophet Nathan.	1044
	David's war against the Philistines, against Hadadezer, against Damascus, and against Idumæa, continued about six years.	
2967	David's war against the king of the Ammonites, who had insulted his ambassadors.	1037
2968	David's war against the Syrians, who had assisted the Ammonites.	1036
2969	Joab besiegeth Rabbah, the capital of the Ammonites. David commits adultery with Bathsheba, and causes Uriah to be killed. Rabbah taken.	1035
2970	After the birth of the son conceived by the adultery of David with Bathsheba, Nathan reproves David for his crime. David's repentance.	1034
2971	Solomon born.	1033
2981	Absalom's rebellion against his father David. Absalom killed by Joab.	1023
2987	David numbers the people. God gives him the choice of three plagues by which to be punished.	1017
2988	David prepares for the building of the temple on Mount Zion, in the threshing-floor of Araunah.	1016
	Rehoboam the son of Solomon born.	
	Adonijah aspires to the kingdom. David causes his son Solomon to be crowned, who is proclaimed king by all Israel.	
2990	The death of David, aged 70 years.	1014
	Solomon reigns alone, having reigned about six months in the lifetime of his father David. He reigned in all 40 years.	
	Adonijah slain, and Abiathar deprived of the office of high-priest ; Zadok in future enjoys it alone. Joab slain in the temple.	

A. M.					B. C.
2991		Solomon marries a daughter of the king of Egypt.			1013
2992		Hiram king of Tyre congratulates Solomon on his accession to the crown ; Solomon requires of him timber and workmen to assist him in building the temple.			1012
		Solomon lays the foundation of the temple.			1004
3000		The temple of Solomon finished, being seven years and a half in building.			
PERIOD VI. From the Building of the Temple to the Babylonish Captivity, 400 years.					
3001		Dedication of the temple.			1003
3012		Solomon finishes the building of his palace, and of that of his queen, the daughter of Pharaoh.			992
3026		Jeroboam rebels against Solomon. He flies into Egypt to Shishak.			978
3029		The death of Solomon. Succession of Rehoboam, and the revolt of the ten tribes. Jeroboam the son of Nebat acknowledged king of the ten tribes.			975
		KINGS OF JUDAH for 388 years.	KINGS OF ISRAEL for 254 years.		
A. M.	B. C.			A. M.	B. C.
3029	975	Rehoboam, intending to subdue the ten tribes, is commanded to forbear. Reigned 17 years.	Jeroboam, son of Nebat, the first king of Israel, or of the revolted ten tribes.	3029	975
3030	974	The priests and Israelites that fear the Lord, withdraw in great numbers from the kingdom of Israel into that of Judah.	Jeroboam, son of Nebat, king of Israel, abolishes the worship of the Lord, and sets up the golden calves. Reigned 19 years.	3030	974
3032	972	Rehoboam gives himself up to impiety.			
3033	971	Shishak king of Egypt comes to Jerusalem ; plunders the temple and the king.			
3046	958	Rehoboam dies. Abijam succeeds him ; reigns three years.			
3047	957	Abijam's victory over Jeroboam ; who loses many thousands of his troops.	Jeroboam overcome by Abijam, who kills 500,000 men.	3047	957
3049	955	Abijam dies. Asa succeeds him.	Jeroboam dies ; Nadab his son succeeds ; reigns two years.	3050	954
3053	951	Asa suppresses idolatry in Judah.	Nadab dies ; Baasha succeeds him. Reigns 20 years.	3054	950
3055	949	Jehoshaphat son of Asa born.			
3063	941	Asa's victory over Zerah king of Ethiopia, or Cush.			
3064	940	Asa engages Ben-hadad king of Syria to make an irruption into the territories of the kingdom of Israel, to force Baasha to quit his undertaking at Ramah.	Baasha builds Ramah, to hinder Israel from going to Jerusalem. — His territories invaded by Ben-hadad king of Damascus. Baasha dies ; Elah his son succeeds him ; reigns two years.	3064	940
				3074	930

A.M.	B.C.	KINGS OF JUDAH.	KINGS OF ISRAEL.	A.M.	B.C.
			Elah killed by Zimri, who usurps the kingdom 7 days. Omri besieges Zimri in Tirzah; he burns himself in the palace.	3075	929
			Omri prevails over Tibni. Reigns alone in the 31st year of Asa.	3079	925
3080	924	Jehoram son of Jehoshaphat born.	Omri builds Samaria; makes it the seat of his kingdom.	3080	924
3087	917	Asa troubled with a lameness (probably the gout). places his confidence in physicians rather than in God.	Omri dies.	3096	918
			Ahab his son succeeds: reigns 22 years.		
3090	914	Asa dies, having reigned 41 years.	The prophet Elijah in the kingdom of Israel.		
		Jehoshaphat succeeds Asa.	He presents himself before Ahab, and slays the false prophets of Baal.	3096	908
3092	912	Expels superstitious worship.	Gives the prophetic unction to Elisha.		
3097	907	Ahaziah born, son of Jehoram and Athaliah, and grandson of Jehoshaphat.	Ben-hadad king of Syria besieges Samaria; is forced to quit it.	3103	901
			Returns the year following; is defeated at Aphek.	3104	900
3106	896	Jehoshaphat nominates his son Jehoram king; makes him his viceroy.	Ahab invests his son Ahaziah with the royal power and dignity.	3106	898
3107	897	Jehoshaphat accompanies Ahab in his expedition against Ramoth-gilead; where he narrowly escapes a great danger.	Ahab wars against Ramoth-gilead; is killed in disguise. Ahaziah succeeds; reigns 2 years.	3107	897
3108	896	Jehoshaphat equips a fleet for Ophir. Ahaziah king of Israel partaking of the design, the fleet is destroyed by tempest.	Ahaziah falling from the lattice of his house, is dangerously wounded, and dies; Jehoram his brother succeeds him, and makes war against Moab.	3108	896
		About this time Jehoshaphat is invaded by the Ammonites and Moabites, over whom he obtains a miraculous victory.	Elisha foretells victory to the army of Israel, and procures water in abundance.	3109	895
		Elijah removed from this world in a fiery chariot.			
3112	892	Jehoshaphat invests his son Jehoram with the royal dignity.			
3115	889	Jehoshaphat dies; having reigned 25 years. Jehoram succeeds him.			
3116	888	Jehoram, at the importunity of his wife Athaliah, introduces into Judah the worship of Baal.			
3117	887	Jehoram smitten by God with an incurable distemper in his bowels			
3118	886	Jehoram makes his son Ahaziah viceroy, or associate in his kingdom. Jehoram dies; having reigned four years.			

A.M. B.C.		KINGS OF JUDAH.	KINGS OF ISRAEL.	A.M. B.C.	
3119	885	Ahaziah reigns but one year. Joash or Jehoash born. Homer the Greek poet flourishes.	Samaria besieged by Ben-hadad king of Syria—Ben-hadad and his army seized with a panic, flee during the night.	3119	885
3120	884	Ahaziah accompanies Jehoram king of Israel to the siege of Ramoth-gilead. Ahaziah slain by Jehu. Athaliah kills all the royal family; usurps the kingdom. Jehoash is preserved and kept secretly in the temple six years.	Elisha, going to Damascus, foretells the death of Ben-hadad, and the reign of Hazael.	3120	884
3126	878	Jehoiada the high-priest sets Jehoash on the throne of Judah, and slays Athaliah. Jehoash reigns 40 years.	Jehoram marches with Ahaziah against Ramoth-gilead, is dangerously wounded, and carried to Jezreel. Jehu rebels against Jehoram; kills him. Jehu reigns 28 years. (2 Kings x. 36.)		
3140	864	Amaziah son of Joash born.	Jehu dies, Jehoahaz his son succeeds him. Reigns 17 years.	3148	856
3147	857	Jehoash repairs the temple.			
3164	840	Zechariah the high-priest, son of Jehoiada, killed in the temple by order of Jehoash.	Jehoahaz dies. Joash or Jehoash, whom he had associated with himself on the throne A. M. 3162, succeeds him.	3165	839
		Hazael king of Syria wars against Jehoash.	The death of Elisha.		
3165	839	Hazael returns against Jehoash; and forces large sums from him. (2 Chron. xxiv. 23.)	Hazael king of Syria dies; and Ben-hadad succeeds him.	3168	836
		Jehoash dies, and is succeeded by Amaziah, who reigns 29 years.	Jehoash wars against Ben-hadad.		
3177	827	Amaziah wars against Idumea.	Jehoash obtains a great victory over Amaziah king of Judah.	3178	826
3178	826	Amaziah wars against Jehoash king of Israel; is defeated by him.	Jehoash king of Israel dies; Jeroboam II. succeeds him; reigns 41 years.	3179	825
		Uzziah or Azariah, son of Amaziah, born.	Jonah, Hosea, and Amos in Israel, prophesy during this reign.		
3194	810	Amaziah dies; Uzziah or Azariah succeeds him; reigns 52 years.	Jeroboam II. dies; Zachariah his son succeeds him; reigns 6 months; perhaps 10 years.	3220	784
		Isaiah and Amos prophesy in Judah under this reign.	The chronology of this reign is very perplexed. 2 Kings xv. 8. 12. places the death of Zachariah in the 38th year of Uzziah, allowing him a reign of but six months; yet, reckoning what time remains to the end of the kingdom of Israel, we must either admit an interregnum of 9 or 11 years between Jeroboam II. and Zachariah as Archbishop Usher does, or we		
3221	783	Jotham son of Uzziah born.			

A.M.	B.C.	KINGS OF JUDAH.	KINGS OF ISRAEL.	A.M.	B.C.
			must suppose that Jero-boam II. reigned 51 years ; or that his reign did not begin till 3191, and ended in 3232, which is the year of the death of Zachariah. Zachariah killed by Shallum, after reigning six months.	3232	773
			Shallum reigns 1 month ; is killed by Menahem, who reigns 10 years.	3233	772
			Pul (or Sardanapalus) king of Assyria invades Israel ; Menahem becomes tributary to him.		
			Menahem dies ; Pekahiah his son succeeds him.	3243	761
3246	758	Uzziah dies ; Jotham his son succeeds ; reigns 16 years. Isaiah sees the glory of the Lord. (Isaiah vi.) Isaiah and Hosea continues to prophesy.	Pekahiah assassinated by Pekah son of Remaliah, who reigns 28 years.	3245	759
			Arbaces, governor of Media, and Belesis, governor of Babylonia, besiege Sardanapalus king of Assyria in Nineveh.	3254	750
			After a siege of 3 years, Sardanapalus burns himself in his palace, with all his riches. Arbaces is acknowledged king of Media, and Belesis of Babylon.	3257	747
3261	743	Rezin king of Syria, and Pekah king of Israel, invade Judah.	Belesis, otherwise Baladan or Nabonassar, founds the Babylonian empire. This famous epoch of Nabonassar falls 743 years before Christ, 747 before A. D.		
3262	742	Jotham dies ; Ahaz succeeds him ; reigns 16 years. Rezin king of Syria, and Pekah, king of Israel, continue their hostilities against Judah. Isaiah foretells to Ahaz the birth of the Messiah, and a speedy deliverance from the two kings his enemies.	Ninus junior, called in Scripture Tiglath-pileser, successor of Sardanapalus, continues the Assyrian empire, but reduced into very narrow limits. Reigned 19 years ; according to others, 30 years.		
3263	741	Nevertheless, the year following they return again and spoil his country.			
3264	740	The Idumæans and Philistines also invade Judæa. Ahaz invites to his assistance Tiglath-pileser, king of Assyria, and submits to pay him tribute.	Tiglath-pileser defeats and slays Rezin king of Damascus ; enters the land of Israel, and takes many cities and captives, chiefly from Reuben, Gad, and the half tribe of Manasseh. The first captivity of Israel. Hoshea son of Elah slays Pekah, and usurps the kingdom.	3264	740
			Reigns peaceably the 12th year of Ahaz. (2 Kings xviii. 1.) Reigns 9 years. Shalmaneser succeeds Tig-	3265	739
				3274	730
				3276	728

A. M.	B. C.	KINGS OF JUDAH.	KINGS OF ISRAEL.	A. M.	B. C.
			lath-pileser king of Nineveh.	3276	728
3277	727	Ahaz demits the royal authority to his son Hezekiah.			
3278	726	Ahaz king of Judah dies. Hezekiah restores the worship of the Lord in Judæa, which Ahaz had subverted.			
3279	725	They begin again to gather into the temple first fruits and tithes, for the maintenance of the priests and ministers.	Hoshea makes an alliance with So king of Egypt, and endeavours to shake off the yoke of Shalmaneser.	3279	725
			Shalmaneser besieges Samaria; takes it after three years siege, and carries beyond the Euphrates the tribes that Tiglath-pileser had not already carried into captivity, in the ninth year of Hoshea; of Hezekiah the sixth.	3280	724
3290	714	Hezekiah revolts from the Assyrians; makes a league with Egypt and Cush against Sennacherib.	Among the captives carried away by Shalmaneser was Tobit, of the tribe of Naphthali, at Nineveh.	3293	721
3291	713	Sennacherib invades Hezekiah, and takes several cities of Judah. Hezekiah's sickness and miraculous cure. Sennacherib besieges Lachish. Hezekiah gives money to Sennacherib, who still continues his war against him. He sends Rabshakeh to Jerusalem, and marches himself against Tirhakah king of Cush or Arabia. Returning into Judæa, the angel of the Lord destroys many thousands of his army: he retires to Nineveh, where he is slain by his sons.	End of the kingdom of Israel, after it had subsisted two hundred and fifty-four years.		
JUDAH alone.					
A. M.					B. C.
3292		Esar-haddon succeeds Sennacherib.			712
		Micah the Morasthite, and Nahum, prophesy.			
3306		Hezekiah dies; Manasseh succeeds him; reigns 55 years.			698
3328		Manasseh taken by the Chaldeans, and carried to Babylon.			676
3347		The war of Holofernes, who is slain in Judæa by Judith.			657
3361		Manasseh dies. He returned into Judæa a considerable time before, but the period is not exactly known.			643
		Amon succeeds him; reigns two years.			
3363		Josiah succeeds him.			641
		Zephaniah prophesies at the beginning of his reign.			

JUDAH alone.		A. M.	B. C.
3370	Josiah endeavours to reform abuses. He restores the worship of the Lord.		634
3376	Jeremiah begins to prophesy, in the 13th year of Josiah.		628
3380	The high-priest Hilkiah finds the book of the law in the treasury of the temple; in the 18th year of Josiah. 2 Kings xxii. 3; xxiii. 23. 2 Chron. xxxiv. 8. xxxv. 19.		624
	Joel prophesies under Josiah.		
3394	Josiah opposes the expedition of Necho king of Egypt against Carchemish, is mortally wounded, and dies at Jerusalem. Jeremiah composes lamentations on his death.		610
	Jehoahaz is placed on the throne by the people; but Necho, returning from Carchemish, deposes him, and installs Eliakim, or Jehoiakim, his brother, son of Josiah; who reigns 11 years.		
3395	Habakkuk prophesies under his reign.		609
3398	Nebuchadnezzar besieges and takes Carchemish; comes into Palestine; besieges and takes Jerusalem; leaves Jehoiakim there, on condition of paying him a large tribute. Daniel and his companions led captive to Babylon. 2 Kings xxiii. 36. 2 Chron. xxxv. 5, 6. Jerem. xxvi. 1. xlv. 2.		606
3399	Jeremiah begins to commit his prophesies to writing. Jehoiakim revolts against Nebuchadnezzar, who sends an army from Chaldæa, Syria, and Moab, which ravages Judæa, and brings away 3023 Jews to Babylon, in the seventh year of Jehoiakim. (2 Kings xxiv. 2. Jerem. lii. 28.)		605
3405	Cyrus born, son of Cambyzes and Mandane. Jehoiakim revolts a second time against Nebuchadnezzar; is taken, put to death, and cast to the fowls of the air. Reigned 11 years.		599
3406	Jehoiachin or Coniah, or Jeconiah, succeeds him. Nebuchadnezzar besieges him in Jerusalem, and takes him, after he had reigned three months and ten days. He is carried to Babylon, with part of the people. Mordecai is among the captives. Zedekiah his uncle, is left at Jerusalem in his place, and reigns 11 years.		598
	Zedekiah sends ambassadors to Babylon.		
	Jeremiah writes to the captive Jews there. (Baruch vi.)		
3409	Seraiah and Baruch sent by Zedekiah to Babylon.		595
3410	Ezekiel begins to prophesy in Chaldæa.		594
3411	He foretells the taking of Jerusalem and the dispersion of the Jews. (Ezekiel iv. v. viii. ix. x. xi. xii.)		593
	Zedekiah takes secret measures with the king of Egypt to revolt against the Chaldæans.		
3414	Zedekiah revolts. Nebuchadnezzar marches against Jerusalem; besieges it; quits the siege to repel the king of Egypt, who comes to assist Zedekiah: returns to the siege.		590

A. M.	JUDAH alone.	B. C.
3414	Jeremiah continues prophesying during the whole of the siege, which continued almost three years.	590
3416	Jerusalem taken on the ninth day of the fourth month (July), the 11th year of Zedekiah.	588
	Zedekiah endeavouring to flee by night, is taken, and brought to Riblah to Nebuchadnezzar; his eyes are put out, and he is carried to Babylon.	
3416	Jerusalem and the temple burnt; seventh day of the fourth month.	588
	The Jews of Jerusalem and Judæa carried captive beyond the Euphrates; the poorer classes only left in the land.	
	Thus ends the kingdom of Judæa, after it had subsisted four hundred and sixty-eight years, from the beginning of the reign of David: and three hundred and eighty-eight years from the separation of Judah and the ten tribes.	
PERIOD VII. From the Babylonish Captivity to the Birth of Christ, 588 years		
3416	The beginning of the seventy years captivity foretold by Jeremiah.	588
	Gedaliah made governor of the remains of the people. He is slain.	
3417	Jeremiah carried into Egypt by the Jews, after the death of Gedaliah; prophesies in Egypt. (Jerem. xlv.)	587
	Ezekiel in Chaldæa prophesies against the captives of Judah. (Ezek. xxxiii.)	
3419	The siege of Tyre by Nebuchadnezzar lasted thirteen years. During this interval Nebuchadnezzar wars against the Idumæans, the Ammonites, and Moabites.	585
	Obadiah prophesies against Idumæa.	
3432	Tyre taken by Nebuchadnezzar.	572
3444	He sets up a golden statue for worship. Nebuchadnezzar's death, after reigning forty-three years from the death of Nabonassar his father, who died in 3399.	560
	Evil-Merodach his son succeeds him; reigns but one year.	
3445	Belshazzar his son succeeds him.	559
3446	Cyrus liberates the Persians, and takes the title of king.	558
3448	Belshazzar's impious feast; his death.	556
	Darius the Mede succeeds Belshazzar.	
3449	Daniel's prophecy of the seventy weeks. (Dan. ix. x.)	555
3450	Darius decrees that supplication should be made to no other God but himself.	554
	Daniel cast into the lions' den.	
	Cyrus meditates the destruction of the empire of the Medes and Chaldæans; begins with the Medes; having overcome Astyages king of the Medes, his uncle	

A. M.		B. C.
	by the mother's side, he gives him the government of Hyrcania.	
3455	Cyrus marches against Darius the Mede, his uncle ; but first wars against the allies of his uncle Darius ; particularly against Croesus king of Lydia.	549
3456	He attempts Babylon, and takes it.	548
3457	He sets the Jews at liberty, and permits their return into Judæa. The first year of his reign over all the East.	547
3458	The Jews returning from captivity, renew the sacrifices in the temple.	546
3475	Cyrus dies, aged 70 years.	529
	Cambyeses succeeds him. The Cuthites, or Samaritans, obtain a prohibition forbidding the Jews to continue the building of their temple.	
3483	Cambyeses dies.	521
3483	Darius, son of Hystaspes, otherwise Ahasuerus, acknowledged king of the Persians ; marries Atossa, the daughter of Cyrus.	521
3484	Haggai begins to prophesy ; reproaches the Jews for not building the house of the Lord.	520
3485	The Jews recommence building the temple. About this time Zechariah begins to prophesy.	519
3486	Darius allows the Jews to rebuild their temple. Here, properly, end the seventy years of captivity foretold by Jeremiah, which began A. M. 3416.	518
3487	The feast of Darius, or Ahasuerus ; he divorces Vashti.	517
3488	He espouses Esther.	516
3489	The dedication of the temple of Jerusalem, rebuilt by Zerubbabel.	515
3495	The beginning of the fortune of Haman. He vows the destruction of the Jews, and procures from Ahasuerus an order for their extermination.	509
3496	Esther obtains a revocation of this decree. Haman hung on the gallows he had prepared for Mordecai. The Jews punish their enemies at Shushan, and throughout the Persian empire.	508
3519	Darius, or Ahasuerus, dies ; Xerxes succeeds him.	485
3531	Xerxes dies ; Artaxerxes succeeds him.	473
3537	He sends Ezra to Jerusalem, with several priests and Levites, in the seventh year of Artaxerxes. (Ezra vii. 1, 7, 8.)	467
3538	Ezra reforms abuses among the Jews, especially concerning their strange wives.	466
3550	Nehemiah obtains leave of Artaxerxes to visit Jerusalem, and to rebuild its gates and walls.	454
3551	Nehemiah renews the covenant of Israel with the Lord.	453
3563	Nehemiah returns to king Artaxerxes.	441
3565	Nehemiah comes a second time into Judæa, and reforms abuses. Zechariah prophesies under his government ; also Malachi, whom several have confounded with Ezra.	439

A. M.		B. C.
3580	Nehemiah dies. Eliashib, the high-priest who lived under Nehemiah, is succeeded by Joiada, who is succeeded by Jonathan, who is killed in the temple by Jesus his brother: the successor of Jonathan is Jaddus or Jaddua. The exact years of the deaths of these high-priests are not known.	424
3671	Alexander the Great enters Asia.	333
3672	Besieges Tyre; demands of the high-priest Jaddus the succours usually sent to the king of Persia; Jaddus refuses. Alexander approaches Jerusalem; shews respect to the high-priest; is favourable to the Jews; and grants them an exemption from tribute every sabbatical year. The Samaritans obtain Alexander's permission to build a temple on Mount Gerizim.	332
3673	Alexander conquers Egypt; returns into Phœnicia; chastises the Samaritans, who had killed Andromachus the governor; gives the Jews part of their country.	331
3674	Darius Codomannus, the last king of the Persians, dies.	330
3681	Alexander the Great dies, first monarch of the Grecians in the East. Judæa in the division of the kings of Syria.	323
3684	Ptolemy son of Lagus conquers it: carries many Jews into Egypt.	320
3690	Antigonus retakes Judæa from Ptolemy.	314
3692	Ptolemy son of Lagus conquers Demetrius son of Antigonus near Gaza: becomes again master of Judæa. Judæa returns to the jurisdiction of the kings of Syria; the Jews pay them tribute some time. According to the Pseudo-Aristea's narrative concerning the Septuagint, Judæa is in subjection to the kings of Egypt under the reign of Ptolemy Philadelphus.	312
3727	The Septuagint version supposed to be really made about this time.	277
3743	Antiochus Theos king of Syria begins to reign, and grants to the Jews the privileges of free denizens throughout his dominions.	261
3758	Ptolemy Euergetes makes himself master of Syria and Judæa. The high-priest Jaddus dying in 3682, Onias I. succeeds him, whose successor is Simon the Just, in 3702. He dying in 3711, leaves his son Onias II. a child; his father's brother Eleazar discharges the office of high-priest about thirty years. Under the priesthood of Eleazar, the version of the Septuagint is said to be made. After the death of Eleazar in 3744, Manasseh, great uncle of Onias, and brother of Jaddus, is invested with the priesthood.	246
3771	Manasseh dying this year, Onias II. possesses the high-priesthood. Incurs the indignation of the king of Egypt, for not paying his tribute of twenty talents: his nephew Joseph gains the king's favour, and farms	233

A. M.		B. C.
	the tributes of Cœle-Syria, Phœnicia, Samaria, and Judæa.	
3783	Ptolemy Euergetes king of Egypt dies ; Ptolemy Philopator succeeds him.	221
3785	Onias II. high-priest dies ; Simon II. succeeds him.	219
3787	Ptolemy attempts to enter the temple of Jerusalem, but is prevented by the priests. He returns into Egypt ; condemns the Jews in his dominions to be trodden to death by elephants. God delivers his people.	217
3800	Ptolemy Philopator dies ; Ptolemy Epiphanes, an infant, succeeds him.	204
3802	Antiochus the Great conquers Phœnicia and Judæa.	202
3805	Simon II., high-priest dies ; Onias III. succeeds him.	199
3806	Scopas, the general of Ptolemy Epiphanes, retakes Judæa from Antiochus.	198
3807	Antiochus defeats Scopas ; is received by the Jews into Jerusalem. (Polyb. lib. xvi. ; Joseph. Antiq. lib. xiii. c. 3.)	197
3812	Antiochus the Great gives his daughter Cleopatra in marriage to Ptolemy Epiphanes king of Egypt ; and as a dowry, Cœle-Syria, Phœnicia, Judæa, and Samaria.	192
3815	Antiochus, declaring war against the Romans, is overcome, and loses great part of his dominions. He preserves Syria and Judæa.	189
3817	Antiochus dies ; leaving Seleucus Philopator his successor.	187
	Antiochus, his other son, surnamed afterwards Epiphanes, at Rome as an hostage.	
3828	Heliodorus, by order of Seleucus, attempts to rife the treasure of the temple at Jerusalem. Is prevented by an angel.	176
3829	Jason, son of Simon II., high-priest, and brother of Onias III., now high-priest, buys the high-priesthood of Antiochus Epiphanes.	175
3831	Antiochus Epiphanes meditates war against Ptolemy Philometor king of Egypt. Is received with great honour in Jerusalem.	173
3834	Menelaus offers three hundred talents of silver for the high-priesthood more than Jason had given for it ; he obtains a grant of it from Antiochus.	170
	Menelaus not paying his purchase-money, is deprived of the high-priesthood ; Lysimachus his brother is ordered to perform the functions of it.	
	Menelaus gaining Andronicus governor of Antioch in the absence of Antiochus Epiphanes, causes Onias III. the high-priest, to be killed.	
	Lysimachus, thinking to plunder the treasury of the temple of Jerusalem, is put to death in the temple.	
	Antiochus prepares to make war in Egypt. Prodigies are seen in the air over Jerusalem.	
	Jason attempts Jerusalem, but is repulsed.	
	Antiochus being informed that some Jews had rejoiced	

A. M.		B. C.
	at the false news of his death, plunders Jerusalem, and slays 80,000 men.	
3836	Apollonius sent into Judæa by Antiochus Epiphanes. He demolishes the walls of Jerusalem, and oppresses the people. He builds a citadel on the mountain near the temple, where the city of David formerly stood. Judas Maccabeus, with nine others, retires into the wilderness.	168
3837	Antiochus Epiphanes published an edict, to constrain all the people of his dominions to uniformity with the religion of the Grecians. The sacrifices of the temple interrupted ; the statue of Jupiter Olympius set up on the altar of burnt-sacrifices. The martyrdom of Eleazar at Antioch ; of the seven brethren Maccabees and their mother. Mattathias and his seven sons retire into the mountains : the Assideans join them. About this time flourishes Jesus the son of Sirach, author of the book of Ecclesiasticus.	167
3838	Mattathias dies ; is succeeded by Judas Maccabeus. Judas defeats Apollonius, and afterwards Seron.	166
3839	Antiochus Epiphanes, wanting money to pay the Romans, goes to Persia. Nicanor and Gorgias, and Ptolemy, son of Dorymenes, enter Judæa, at the head of their armies. Judas Maccabeus defeats Nicanor. Gorgias declines a battle against Judas.	165
3840	Lysias, coming into Judæa with an army, is beaten, and forced to return to Antioch, Judas purifies the temple after three years' defilement by the Gentiles. The anniversary of this purification is called Encenia in John x. 22. Timotheus and Bacchides, generals of the Syrian army, are beaten by Judas. Antiochus Epiphanes dies in Persia ; his son Antiochus Eupator, aged nine years, succeeds him ; under the regency of Lysias. Judas wars against the enemies of his nation in Idumæa, and beyond the Jordan.	164
3841	Timotheus a second time overcome by Judas. The people beyond Jordan and in Galilee conspire against the Jews ; are suppressed by Judas and his brethren. Lysias coming into Judæa, is forced to make peace with Judas, and returns to Antioch. The treachery of Joppa and Samaria chastised by Judas. Judas wars beyond Jordan ; defeats a general of the Syrian troops, called Timotheus, different from the former Timotheus. Antiochus Eupator invades Judæa in person ; besieges Bethshur, and takes it ; besieges Jerusalem. Philip, who had been appointed regent by Antiochus	163

A. M.		B. C.
	Epiphanes, coming to Antioch, Lysias prevails with the king to make peace with the Jews, and returns to Antioch ; but before he returns, he enters Jerusalem, and causes the wall to be demolished that Judas had built to secure the temple from the insults of the citadel.	
3842	Menelaus the high-priest dies ; is succeeded by Alcimus, an intruder.	162
	Onias IV. son of Onias III., lawful heir to the dignity of high-priest retires into Egypt, where some time after he built the temple Onion.	
	Demetrius son of Seleucus sent to Rome as an hostage ; escapes from thence and comes into Syria, where he slays his nephew Eupator ; also Lysias, regent of the kingdom ; and is acknowledged king of Syria.	
	Alcimus intercedes with Demetrius for the confirmation of the dignity of high-priest, which he had received from Eupator.	
3843	Alcimus returns into Judæa with Bacchides, and enters Jerusalem.	161
	Alcimus is driven thence, and returns to Demetrius, who appoints Nicanor, with troops, to take him back to Judæa. Nicanor makes an accommodation with Judas, and lives for some time in good intelligence with him.	
	Alcimus accuses Nicanor of betraying the king's interest.	
	Demetrius orders Nicanor to bring Judas to him.	
	Judas attacks Nicanor, and kills about 5000 men.	
	Judas obtains a complete victory, in which Nicanor is killed.	
	Bacchides and Alcimus again sent to Judæa.	
	Judas gives them battle, and dies like a hero, on a heap of enemies slain by him.	
	Jonathan Maccabeus chosen chief of his nation, and high-priest, in the place of Judas.	
	The envoys return, whom Judas had sent to Rome, to make an alliance with the Romans.	
	Bacchides pursues Jonathan ; he, after a slight combat, swims over the Jordan in sight of the enemy.	
3844	Alcimus dies.	160
3846	Jonathan and Simon Maccabeus are besieged in Bethbesson, or Bethagla. Jonathan goes out of the place, raises soldiers, and defeats several bodies of the enemy. Jonathan fixes his abode at Mikdash, where he judges the people.	158
3851	Alexander Balas, natural son of Antiochus Epiphanes, comes into Syria to be acknowledged king.	153
3852	Demetrius Soter king of Syria writes to Jonathan, to ask soldiers against Alexander Balas. Balas also writes to Jonathan, with offers of friendship and the dignity of high-priest.	152
	Jonathan assists Balas, puts on the purple, and performs	

A. M.		B. C.
	the functions of high-priest for the first time at Jerusalem, which he makes his ordinary residence, in the year of the Greeks 160.	
3854	Demetrius Soter dies ; Alexander Balas is acknowledged king of Syria. A dispute between the Jews and Samaritans of Alexandria concerning their temples. The Samaritans are condemned by the king of Egypt, and the temple of Jerusalem is preferred to that of Gerizim. Apollonius, to whom Alexander Balas had trusted his affairs, revolts to Demetrius Nicanor. He marches against Jonathan Maccabeus, who continues in the interest of Alexander Balas. Apollonius he puts to flight.	150
3858	Ptolemy Philometor king of Egypt comes into Syria, pretending to assist Alexander Balas, but really designs to dethrone him.	146
3859	Alexander Balas gives battle to Philometor and Demetrius Nicanor : he loses it, and flies to Zabdiel king of Arabia, who cuts off his head. Ptolemy Philometor dies in Syria. Cleopatra his queen gives the command of her army to Onias, a Jew, a son of Onias III. Demetrius comes into Palestine ; Jonathan finds means to gain him by presents.	145
3860	Demetrius Nicanor attacked by the inhabitants of Antioch, who had revolted. Jonathan sends him soldiers, who deliver him. Tryphon brings young Antiochus, son of Alexander Balas, out of Arabia, and has him acknowledged king of Syria. Jonathan espouses his interest against Demetrius Nicanor. Jonathan renews the alliance with the Romans and Lacedemonians. He is treacherously taken by Tryphon in Ptolemais, who some time afterwards puts him to death.	144
3861	Simon Maccabeus succeeds Jonathan. Tryphon slays the young king Antiochus Theos, and usurps the kingdom of Syria. Simon acknowledges Demetrius Nicanor, who had been dispossessed of the kingdom of Syria, and obtains from him the entire freedom of the Jews.	143
3862	The Syrian troops that held the citadel of Jerusalem capitulate. Demetrius Nicator, or Nicanor, goes into Persia with an army ; is taken by the king of Persia. Simon acknowledged high-priest, and chief of the Jews, in a great assembly at Jerusalem.	142
3864	Antiochus Sidetes, brother of Demetrius Nicanor, becomes king of Syria ; allows Simon to coin money, and confirms all the privileges the Syrian kings had granted to the Jews.	140

A. M.		B. C.
3866	Antiochus Sidetes quarrels with Simon, and sends Cendebeus into Palestine to ravage the country. Cendebeus is beaten by John and Judas, Simon's sons.	138
3869	Simon killed by treachery with two of his sons, by Ptolemy his son-in-law, in the castle of Docus.	135
3870	Hyrcanus, or John Hyrcanus, succeeds his father Simon.	134
3873	Antiochus Sidetes goes to war against the Persians ; Hyrcanus accompanies him. Antiochus is conquered and slain.	131
3874	Hyrcanus shakes off the yoke of the kings of Syria, sets himself at perfect liberty, and takes several cities from Syria.	130
3875	He attacks the Idumæans, and obliges them to receive circumcision.	129
3877	He sends ambassadors to Rome, to renew his alliance with the Roman power. While the two kings of Syria, both of them called Antiochus, war against each other, Hyrcanus strengthens himself in his new monarchy.	127
3894	He besieges Samaria ; takes it after a year's siege. (Joseph. Antiq. lib. xiii. c. 18.)	110
3895	Hyrcanus dies, after a reign of twenty-nine years.	109
3898	Under his government the three principal Jewish sects, the Pharisees, the Sadducees, and the Essenes, are supposed to have first appeared, but their exact epochas are not known. Judas, otherwise called Aristobulus, or Philellen, succeeds John Hyrcanus ; associates his brother Antigonus with him in the government ; leaves his other brethren and his mother in bonds ; suffers his mother to starve in prison ; takes the diadem and title of king ; reigns one year. He declares war against the Ituræans. Antigonus his brother defeats them, and obliges them to be circumcised. (Joseph. Antiq. lib. xiii. c. 19.) Antigonus slain at his return from this expedition, by order of his brother Aristobulus.	106
3899	Aristobulus dies, after reigning one year. Alexander Jannæus, his brother, succeeds him ; reigns 26 years. He attempts Ptolemais ; but hearing that Ptolemy Lathurus is coming to relieve the city, he raises the siege, and ravages the country.	105
3900	Ptolemy Lathurus obtains a great victory over Alexander king of the Jews.	104
3901	Cleopatra queen of Egypt, fearing that Lathurus would give her disturbance in Egypt, sends the Jews, Helcias and Annanias against him with a powerful army. She takes Ptolemais.	103
3902	Alexander Jannæus king of the Jews makes an alliance with Cleopatra, and takes some places in Palestine.	102
3907	The Jews revolt against him, but he subdues them. He wages several wars abroad with success.	97

A. M.		B. C.
3907	His subjects war against him during six years, and invite to their assistance Demetrius Eucerus, king of Syria. Alexander loses the battle ; but the consideration of his misfortune reconciles his subjects to him. Demetrius Eucerus obliged to retire into Syria. The years of these events are not accurately known.	97
3919	Antiochus Dionysius king of Syria invades Judæa ; attacks the Arabians, and beats them ; but is defeated and slain. Aretas king of the Arabians attacks Alexander ; having overcome him, treats with him, and retires.	85
3920	Alexander Jannæus takes the cities of Dion, Gerasa, Gaulon, Seleucia, &c.	84
3926	Alexander Jannæus dies, aged 49 years. (Joseph. Antiq. lib. xiii. c. 23.) Alexandra, otherwise Salome or Saline, his queen succeeds him : gains the Pharisees to her party by giving them great power. Reigns nine years.	78
3938	Aristobulus II., son of Alexander Jannæus, heads the old soldiers of his father ; is discontented with the government of his mother and the Pharisees.	71
3934	Takes possession of the chief places of Judæa during his mother's sickness.	70
3935	Alexandra dies. Hyrcanus her eldest son, and brother of Aristobulus, is acknowledged king. Reigns peaceably two years. Battle between Hyrcanus and Aristobulus ; Hyrcanus is overcome at Jericho. Hyrcanus had been high-priest under the reign of his mother nine years ; then is king and pontiff two years ; is afterwards only priest four years ; after which he is ethnarch 19 years. At last he is Herod's captive and sport eight years. So that he survived his father Alexander Jannæus 48 years.	69
3938	Peace concluded between the brothers, on condition that Hyrcanus should live privately in the enjoyment of his estate, and Aristobulus be acknowledged high-priest and king. Thus Hyrcanus, having reigned three years and three months, resigns the kingdom to Aristobulus II. who reigns three years and three months,	66
3939	Hyrcanus, at the instigation of Antipater, seeks protection from the king of the Arabians. Aretas king of the Arabians undertakes to replace Hyrcanus on the throne. Aristobulus is worsted, and forced to shut himself up in the temple of Jerusalem. He sends deputations, first to Gabinius, and then to Scaurus, who were sent by Pompey into Syria ; offers them great sums of money to engage on his side, and to oblige Aretas to raise the siege of the temple. Aretas withdraws his forces ; Aristobulus pursues him, gives him battle, and obtains a victory over him.	65

A. M.		B. C.
3940	Pompey comes to Damascus, and orders Aristobulus and Hyrcanus to appear before him. Hears the cause of the two brothers, and advises them to live in good understanding with each other.	64
3941	Aristobulus withdraws into Jerusalem, and maintains the city against Pompey, who besieges it. The city and temple taken. Aristobulus taken prisoner; Hyrcanus made high-priest and prince of the Jews, but not allowed to wear the diadem. Judæa reduced to its ancient limits, and obliged to pay tribute to the Romans. Alexander the son of Aristobulus, having escaped from the custody of those who were carrying him to Rome, comes into Judæa, and raises soldiers. End of the kingdom of Syria.	63
3941	Augustus, afterwards emperor, is born.	63
3947	Gabinus, a Roman commander, defeats Alexander, and besieges him in the castle of Alexandrion. Alexander surrenders with all his strong places.	67
3948	Aristobulus, escaping from Rome, returns into Judæa and endeavours to repair the castle of Alexandrion. Is hindered by the Romans, who put his little army to flight. He flies to Machæron, with a design to fortify it; but he is presently besieged in it. After some resistance he is taken, and sent a second time prisoner to Rome.	56
3949	Ptolemy Auletes king of Egypt by money induces Gabinus to come into Egypt to restore him to the throne, John Hyrcanus furnishes Gabinus with provisions for his army; and writes to the Jews in Pelusium to favour the passage of the Romans. While Gabinus is in Egypt, Alexander son of Aristobulus wastes Judæa. Gabinus defeats him at the foot of Mount Tabor.	55
3950	Crassus succeeds Gabinus in the government of Syria. Crassus, passing into Syria, and finding the province quiet, makes war against the Parthians.	54
3951	He comes to Jerusalem, and takes great riches out of the temple. He marches against the Parthians; is defeated, and killed by Orodes.	53
3952	Cassius brings the remains of the Roman army over the Euphrates; takes Tirkakah, and brings from thence above 30,000 Jewish captives.	52
3955	Julius Cæsar making himself master of Rome, sets Aristobulus at liberty, and sends him with two legions into Syria. Those of Pompey's party poison Aristobulus. Scipio slays young Alexander, son of Aristobulus. The battle of Pharsalia. Antipater governor of Judæa.	49
3957	Antipater, by order of Hyrcanus, joins Mithridates, who	47

A. M.		B. C.
	was going into Egypt with succours for Cæsar, and assists him in reducing the Egyptians.	
3957	Cæsar, having finished the war in Egypt, comes into Syria ; confirms Hyrcanus in the high-priesthood. Antigonus son of Aristobulus remonstrates to Cæsar ; but Cæsar is prejudiced against him by Antipater. Antipater takes advantage of the indolence of Hyrcanus ; makes his eldest son Phazael governor of Jerusalem, and Herod, another of his sons, governor of Galilee. Herod is summoned to Jerusalem to give an account of his conduct, but finding himself in danger of being condemned, retires to his government.	47
3959	Hyrcanus sends ambassadors to Julius Cæsar to renew alliance. The alliance renewed in a manner very advantageous to the Jews.	45
3960	After the death of Julius Cæsar, the ambassadors of the Jews are introduced into the senate, and obtain their whole request.	44
	The Jews of Asia confirmed in their privilege of not being compelled to serve in the wars.	
3961	Cassius demands 700 talents from Judæa. Malchus causes Antipater to be poisoned. Herod causes Malchus to be killed, to revenge the death of his father Antipater.	43
3962	Felix having attacked Phazael, is shut up by him in a tower, from whence Phazael would not release him but on composition.	42
	Herod and Phazael tetrarchs of Judæa.	
3963	Antigonus II. son of Aristobulus, gathers an army, and enters Judæa.	41
	Herod gives him battle, and routes him.	
	Mark Antony coming into Bithynia, some Jews resort to him, and accuse Herod and Phazael before him ; but Herod coming thither, wins the affections of Antony.	
	Mark Antony being at Ephesus, grants the liberty of their nation to such Jews as had been taken captive by Cassius, and causes the lands to be restored that been unjustly taken away from the Jews.	
	Mark Antony coming to Antioch, some principal Jews accuse Herod and Phazael, but instead of hearing them, he establishes the two brothers tetrarchs of the Jews.	
	The Jews afterwards send a deputation of a thousand of their most considerable men to Antony, then at Tyre, but in vain.	
3964	Antigonus, son of Aristobulus, prevails with the Parthians to place him on the throne of Judæa. The Parthians seize Hyrcanus and Phazael, and deliver them up to Antigonus.	40
	Phazael commits suicide ; the Parthians carry Hyrcanus beyond the Euphrates, after Antigonus had cut off his ears.	

A. M.		B. C.
3964	Herod forced to flee to Jerusalem, and thence to Rome, to implore assistance from Antony. He obtains the kingdom of Judæa from the senate, and returns with letters from Antony, who orders the governors of Syria to assist him in obtaining the kingdom. He reigned 37 years.	40
3965	He first takes Joppa, then goes to Massada, where his brother Joseph was besieged by Antigonus. He raises that siege, and marches against Jerusalem ; but the season being too far advanced, he could not then besiege it. He takes the robbers that hid themselves in the caves of Galilee, and slays them. Macherus, a Roman captain, with Joseph, Herod's brother, carry on the war against Antigonus, while Herod goes with troops to Antony, then besieging Samosata.	39
3966	After the taking of Samosata, Antony sends Sosius with Herod into Judæa to reduce it.	38
3967	After several battles Herod marches against Jerusalem ; the city is taken ; Antigonus surrenders himself to Sosius, who insults him. Antigonus carried prisoner to Antony at Antioch, who orders him to be beheaded. End of the reign of the Asmoneans, after 126 years. Ananel high-priest the first time.	37
3968	Hyrchanus is treated kindly by the king of the Parthians. Obtains leave to return into Judæa. Because Hyrchanus could no longer exercise the functions of the high-priesthood, Herod bestows that dignity on Ananel.	36
3969	Alexandra, mother of Mariamne and Aristobulus, obtains of Herod that Aristobulus might be made high-priest.	35
3970	Herod causes Aristobulus to be drowned after he had been high-priest one year. Ananel high-priest the second time. Herod is sent for by Antony to justify himself concerning the murder of Aristobulus. War between Augustus and Mark Antony. Herod sides with Antony.	34
3973	Herod seizes Hyrchanus, who attempted to take shelter with the king of the Arabians, and puts him to death.	31
3974	He goes to Rome to make his court to Augustus ; obtains the confirmation of the kingdom of Judæa.	30
3975	Augustus comes into Syria ; passes through Palestine ; is magnificently entertained by Herod.	29
3976	Herod puts to death his wife Mariamne, the daughter of Alexandra.	28
3978	Salome, Herod's sister, divorces herself from Costobarus.	26
3982	Herod undertakes several buildings contrary to the religion of the Jews. Builds Cæsarea of Palestine.	22
3984	Augustus gives Trachonitis to Herod.	20

A. M.		B. C.
3985	Herod undertakes to rebuild the temple of Jerusalem.	19
3988	Herod makes a journey to Rome to recommend himself to Augustus.	16
3989	He marries his two sons Alexander and Aristobulus.	15
3990	Herod comes to meet Agrippa, and engages him to visit Jerusalem.	14
3991	Domestic divisions in Herod's family. Salome, Pheroras, and Antipater at variance with Alexander and Aristobulus.	13
3993	Herod goes to Rome, and accuses his two sons Alexander and Aristobulus to Augustus.	11
3994	The solemn dedication of the city of Cesarea that Herod had built in honour of Augustus.	10
3995	Augustus continues the Jews of Alexandria in their ancient rights and privileges.	9
	Herod causes David's tomb to be opened, to take out treasure.	
3996	Archelaus, king of Cappadocia, reconciles his son-in-law Alexander to his father Herod.	8
	Archelaus goes to Rome with Herod.	
3998	An angel appears to Zacharias. The conception of John the Baptist, September 24.	6
3999	Annunciation of the incarnation of the Son of God to the Virgin Mary, March 25.	5
	Herod condemns and slays his two sons Alexander and Aristobulus.	
	Antipater son of Herod aims at the kingdom.	
	Herod sends Antipater to Rome.	
	The artifices of Antipater are discovered.	
	Birth of John the Baptist, six months before the birth of Jesus.	
		Year of J. C.
4000	The birth of our Lord and Saviour Jesus Christ, the 4th year before A. D.	1
		Bef. Vulg. Era.
		4
PERIOD VIII. From the Birth of Jesus Christ to the completion of the Canon of the New Testament.		
4001	The circumcision of Jesus Christ.	3
	Antipater returns from Rome ; is accused and convicted of a design to poison Herod.	
	Wise men come to Worship Jesus Christ.	
	Purification of the Holy Virgin. Jesus presented in the temple forty days after his birth.	
	Flight into Egypt.	
	Massacre of the innocents at Bethlehem.	
	Antipater put to death by order of Herod.	
	Herod dies five days after Antipater.	
	Archelaus appointed king of Judæa by the will of Herod.	

A. M.		J. C.	A. D.
4001	Return of Jesus Christ out of Egypt ; he goes to dwell at Nazareth. Archelaus goes to Rome to procure of Augustus the confirmation of Herod's will in his favour. The Jews revolt ; Varus keeps them in their duty. Archelaus obtains a part of his father's dominions, with the title of tetrarch, and returns to Judea.	1	3
4002	Archelaus takes the high-priesthood from Joazar, and gives it to Eleazar.	2	1
4004	The Vulgar Æra, or Anno Domini ; the 4th year of Jesus Christ, the first of which has but eight days.		V. Æ. or A. D.
4009	Archelaus banished to Vienne in Gaul.	9	6
4010	The enrolment or taxation made by Cyrenius in Syria. This was his second enrolment. Revolt of Judas the Gaulonite chief of the Herodians.	10	7
4012	Jesus Christ at twelve years of age goes into the temple of Jerusalem ; continues there three days unknown to his parents.	12	9
4013	Marcus Ambivius, governor of Judæa.	13	10
4017	Death of the emperor Augustus : reigned 57 years 5 months and 4 days. Tiberius succeeds him : reigns 22 years 6 months and 28 days.	17	14
4023	Tiberius expels from Italy all who profess the Jewish religion, or Egyptian superstitions.	23	20
4031	Pilate sent governor into Judæa. He attempts to bring the Roman colours and ensigns into Jerusalem, but is opposed by the Jews.	31	28
4032	John the Baptist begins to preach.	32	29
4033	Jesus Christ baptised by John the Baptist. Jesus goes into the desert. After forty days Jesus returns to John ; he calls Andrew, Simon, Philip, and Nathanael. The marriage of Cana, where Jesus changes water into wine. Jesus comes to Capernaum ; thence to Jerusalem, where he celebrates the first passover after his baptism, this year. Nicodemus comes to Jesus by night. Jesus goes to the banks of Jordan, where he baptises. Herod Antipas marries Herodias, his brother Philip's wife, he being yet alive. John the Baptist declares vehemently against this marriage ; he is put in prison. Jesus withdraws into Galilee ; converts the Samaritan woman, and several Samaritans. Preaches at Nazareth, and leaves this city to dwell in Capernaum. Calling of Simon, Andrew, James and John. Matthew called.	33	30
4034	The second passover of our Saviour's public ministry. Jesus heals one sick of the palsy on the Sabbath day.	34	31

A. M.		J. C.	A. D.
4034	The Jews resolve to put Jesus to death. Our Saviour's sermon on the mount. John the Baptist, in prison, sends a deputation to Jesus Christ, to inquire if he was the Messiah.	34	31
4035	Missions of the apostles into several parts of Judea. John the Baptist slain by order of Herod, at the instigation of Herodias, in the 17th year of Tiberius. Jesus Christ feeds 5000 men with five loaves and two fishes. Jesus Christ's third passover after his baptism. He passes through Judæa and Galilee, teaching and doing miracles. Transfiguration of Jesus Christ. Mission of the seventy-two disciples. Jesus goes to Jerusalem at the feast of Pentecost. His relations would have him go to the feast of tabernacles: He tells them his hour is not yet come: he goes thither about the middle of the feast.	35	32
4036	At the beginning of the 36th year of Jesus Christ, Lazarus falls sick and dies: Jesus comes from beyond Jordan, and raises him to life again. Jesus retires to Ephraim on the Jordan, to avoid the snares and malice of the Jews of Jerusalem. He comes to Jerusalem to be present at his FOURTH and LAST passover. Institutes the Lord's supper; is betrayed and crucified. His resurrection and appearance to many. Ascension into heaven, and the miraculous effusion of the Holy Spirit.	36	33
4040	Pilate ordered into Italy. Tiberius dies; Caius Caligula succeeds. Caligula gives Agrippa the tetrarchy of his uncle Philip.	40	37
4042	Herod the tetrarch goes to Rome, in hopes of obtaining some favour from the emperor; but Caligula being prepossessed by Agrippa, banishes him to Lyons.	42	39
4043	Caligula orders Petronius to place his statue in the temple of Jerusalem. The Jews obtain some delay from Petronius. Agrippa endeavours to divert the emperor from this design, and at length obtains as a great favour, that this statue should not be set up. Philo the Jew goes with a deputation from the Jews at Alexandria to Caligula.	43	40
4044	Philo obtains an audience of the emperor at the hazard of his life. The Jews quit Babylon, and retire to Seleucia. Caius Caligula dies, Claudius succeeds him. Agrippa persuades him to accept the empire offered him by the army. Claudius adds Judæa and Samaria to Agrippa's dominions.	44	41

A. M.		J. C.	A. D.
4044	Agrippa returns into Judæa ; takes the high-priesthood from Theophilus son of Ananus, and gives it to Simon Cantharus ; soon after he takes this dignity from Cantharus, and gives it to Matthias.	44	41
4046	Agrippa deprives the high-priest Matthias of the priesthood, and bestows it on Elioneus son of Citheus.	46	43
4047	Some time afterwards Agrippa receives a sudden stroke from heaven, and dies in great misery.	47	44
4048	Cuspius Fadus sent into Judæa as governor.	48	45
4049	Cuspius Fadus recalled ; the government of Judæa given to Tiberius Alexander.	49	46
4051	Herod king of Chalcis takes the pontificate from Joseph, son of Camides ; gives it to Ananias son of Nebedeus. Herod king of Chalcis dies.	51	48
	Ventidius Cumanus made governor of Judæa in place of Tiberius Alexander.		
4052	Troubles in Judæa under the government of Cumanus.	52	49
4054	The Jews expelled Rome in the reign of Claudius. Felix sent governor into Judæa instead of Cumanus.	54	51
4057	Claudius the emperor dies, being poisoned by Agrippina. Nero succeeds him.	57	54
4061	Ishmael son of Tabei made high-priest instead of Ananias.	61	58
4063	Porcius Festus made governor of Judæa in the room of Felix.	63	60
4064	The Jews build a wall, which hinders Agrippa from looking within the temple. Ishmael the high-priest deposed. Joseph surnamed Cabeï is put in his place.	64	61
4066	Albinus, successor of Felix, arrives in Judæa	66	63
4067	Agrippa takes the high-priesthood from Jesus son of Gamaliel, and gives it to Matthias, son of Theophilus. Gessius Florus made governor of Judæa in place of Albinus.	67	64
	Nero sets fire to the city of Rome ; throws the blame on the Christians, several of whom are put to death.		
4069	Cestius Gallus governor of Syria comes to Jerusalem ; enumerates the Jews at the passover. Disturbances at Cæsarea, and at Jerusalem. Florus puts several Jews to death. The Jews rise, and kill the Roman garrison at Jerusalem. A massacre of the Jews of Cæsarea and Palestine. All the Jews of Scythopolis slain in one night. Cestius governor of Syria, comes into Judæa. He besieges the temple of Jerusalem ; retires ; is defeated by the Jews.	69	66

A. M.		J. C.	A. D.
4609	The Christians of Jerusalem, seeing a war about to break out, retire to Pella, in the kingdom of Agrippa, beyond Jordan. Vespasian appointed by Nero for the Jewish war. Josephus made governor of Galilee. Vespasian sends his son Titus to Alexandria; comes himself to Antioch, and forms a numerous army.	69	66
4070	Vespasian enters Judæa; subdues Galilee. Josephus besieged in Jotapata. Jotapata taken; Josephus surrenders to Vespasian. Tiberias and Tarichea, which had revolted against Agrippa, reduced to obedience by Vespasian. Divisions in Jerusalem. The Zealots seize the temple, and commit violences in Jerusalem. They depose Theophilus from being high-priest, and put Phannias in his place. The Zealots send for the Idumæans to succour Jerusalem. The Idumæans retire from Jerusalem.	70	67
4071	Nero the emperor dies; Galba succeeds him. Vespasian takes all the places of strength in Judæa about Jerusalem. Simon son of Gioras ravages Judæa and the south of Idumæa.	71	68
4072	Galba dies; Otho declared emperor. Otho dies; Vitellius proclaimed emperor. Vespasian declared emperor by his army; is acknowledged all over the East. Josephus set at liberty. John of Giscala heads the Zealots. Eleazar, son of Simon, forms a third party; makes himself master of the inner temple, or court of the priests.	72	69
4073	Titus marches against Jerusalem to besiege it. Comes down before Jerusalem some days before the passover. The factions unite at first against the Romans, but afterwards divide again. July 17. the perpetual sacrifices cease in the temple. The Romans become masters of the court of the Gentiles, and set fire to the galleries. A Roman soldier sets the temple on fire, notwithstanding Titus commands the contrary. The last inclosure of the city taken. John of Giscala and Simon son of Gioras conceal themselves in the common sewers.	73	70
4074	Titus demolishes the temple to its very foundation. He also demolishes the city, reserving the towers of Hippicos, Phazael, and Mariamne. Titus returns to Rome with his father Vespasian; they triumph over Judæa.	74	71

RESEARCHES
IN
PALESTINE.

BY
EDWARD ROBINSON, D.D.

COMPILED FROM VARIOUS COMMUNICATIONS RECEIVED AT
DIFFERENT TIMES FROM THE
REV. ELI SMITH AND REV. S. WOLCOTT.

EDINBURGH:
THOMAS CLARK, 38 GEORGE STREET.
MDCCCXLIII.



RESEARCHES IN PALESTINE.

IN the Preface to the Biblical Researches in Palestine, it was stated, that the Rev. Eli Smith was about to return to his station at Beirût, taking with him instruments of the best kind in order to verify our former observations, and prosecute further researches in parts of the country not visited by us; and that I hoped to be the medium of communicating his subsequent observations to the public. Mr Smith's return took place in April 1841; but the state of confusion and anarchy and war since existing in Mount Lebanon and the adjacent regions, by which the mission has of course been greatly affected, has also hitherto cut off all opportunity for travelling and personal observation on his part. The scenes of desolation and bloodshed, which have passed in the interval before the eyes of the missionaries, have been graphically described by Mr Smith and others in their letters, published from time to time in the *Missionary Herald*, particularly in the numbers for May and June 1842.

In the mean time others have been doing the work of surveying the Holy Land much more extensively, and perhaps more effectually, than could in any case have been done by a single individual. It may be recollected, that when the British fleet was withdrawn from the coast of Syria in 1840, a corps of engineers, all picked men, was left behind, in order to make a military survey of the country throughout its whole extent. Three officers, Majors Robe, Scott, and Wilbraham, were constantly occupied in making surveys in all

quarters ; and in the southern part, Lieut. Symonds carried a series of triangles over the greater portion of Judea and the country around the plain of Esdraelon, including lines of altitudes from the Mediterranean to the Dead Sea and Lake of Tiberias. Some of these gentlemen are members of the Royal Geographical Society of London ; and when the English government shall have made the use it chooses of the results of their labours, it is understood that they will be given to the world.

The intercourse subsisting between the English officers and the American missionaries was of the most friendly character ; and the former often communicated to Mr Smith so much of their observations as was compatible with their confidential duty to their own government. From one of them, Major Robe, he received a written communication respecting the country around Merj 'Ayûn and the sources of the Jordan, accompanied by a sketch-map ; and another of them, Lieut. Symonds, gave him the exact result of his measurements to determine the depression of the Dead Sea. These documents are now in my hands. Besides these, Mr Smith has also transmitted several letters directed to him from the Rev. Samuel Wolcott, one of the American missionaries, who spent the winter of 1841-2 at Jerusalem, and while there took the opportunity of carrying out several inquiries, which Mr Smith and myself could only begin, and also made excursions to different parts of the country. The results of his investigations, as well as the communications of the English engineers, are of sufficient importance, as it seems to me, to be laid in detail before the public.

The prospect in respect to future observations is at present gloomy. The corps of engineers was withdrawn near the close of the year 1841 ; and what is yet to be learned must be gathered up by individual enterprise and opportunity. To this the confusion and anarchy and insecurity which now prevail among the people, present a formidable obstacle. In February 1842, Mr

Smith wrote as follows ; and the state of things has not yet changed for the better :

" Palestine is now in too disturbed a state to allow of much travelling ; and I have no hope of its being much better while this (Turkish) government remains. It is a most wretched system of fanaticism, corruption, oppression, and anarchy. I fear we must wait till another revolution, before doing much more towards biblical research in the country."

Under the date of May 7. 1842, Mr Smith again writes : " Two parties have come by Mount Sinai and Wady Mûsa this year. The last, a very large party, were taken out of Sheikh Husein's hands, between Petra and Hebron, by the Tiyâhah and their allies ; among whom were probably our friends, the Jehâlîn. No injury was done to the travellers ; indeed, I believe they were better satisfied with the robbers, than with their guides. The encounter took place just at the mouth of Wady el-Jeib. Afterwards they turned and went up Wady el-Fikreh to the fountain and palm trees." This appears to have been merely an act of retaliation on the part of the Tiyâhah and their allies against Sheikh Husein of the 'Alawîn, who permits no other tribe to bring travellers within his limits, but has not scrupled himself often to conduct strangers through their territory to Hebron.*

I. COUNTRY AROUND THE SOURCES OF THE JORDAN.

It may be recollected, that we were prevented by an insurrection of the Druzes from prosecuting our intended journey by the Lake el-Hûleh and the sources of the Jordan to Damascus ; and obtained a view of the lake and region round about only from el-Benît, a high point a short distance north of Safed.† Our subsequent route from Safed to Tyre left also the country

* See Bibl. Res. in Palest. II. p. 543. † Ibid. III. p. 339.

upon the Lîtâny, from the Bŭkâ'a to the vicinity of Tibnîn, still unexplored. It is just these districts, including the intervening tract of Merj 'Ayûn, which are covered by the accompanying sketch-map of Major Robe. The route of that officer from Beirût was by way of Deir el-Kamr, el-Mŭkhtâra, Jezzîn and the Jisr Bŭrghŭz, or bridge over the Litâny, to Hâsbeiya and Bâniâs; thence across the Merj el-Hûleh (Meadow of the Hûleh) to Kedes, the ancient Kedes of Naph-tali, on the western hills; and so to Safed. After visiting the range of mountains between Safed and the plain of 'Akka he examined the country along our route from Safed by Bint Jebeil to Tibnîn and the Jisr Kâ-kâiyeh; proceeded thence to the great castle esh-Shŭkif; and, returning part of the way, followed the usual track by Nâsar and Bâbliyeh to Sidon. On his map the positions of the principal places are laid down according to their proper relative bearings with each other and with the magnetic north; but, in regard to the distances, he had no other criterion to judge by, than the time accurately noted. A portion of the same route, from Tibnîn by the Jisr Kâkâiyeh, was also travelled by the Rev. S. Wolcott, on his way from Safed to Sidon. See near the close of this article.

Form of the Lake el-Hûleh.—As we saw this lake from the high ground at el-Benît, the intervening tract of lower table land hid from our view its south-western shores, and caused it to appear almost as a triangle; the northern part being far the broadest.* It turns out that this is nearly its true form; or rather, the map gives to it in some degree the shape of a pear; the projection, however, on the north-western part, being the largest.

Sources of the Jordan.—These are treated of in the Biblical Researches, according to the accounts of ancient writers and modern travellers.† Two separate streams of considerable magnitude are there said to en-

* Bibl. Res. III. p. 339.

† Ibid. pp. 347-354.

ter the Lake el-Hûleh from the north, each of which is formed by the junction of two others. The easternmost of these two streams, with its two sources, one at Bâniâs, and the other at Tell el-Kâdy, is the Jordan of ancient and modern times. The westernmost stream, which is longer and larger, is represented as formed by the union of the river of Hâsbeiya, issuing from the Wady et-Teim, and another stream from Merj 'Ayûn.*

The statement thus ventured, that the two main streams enter the lake, or at least its marshes, separately, was not regarded as being fully ascertained; it was made on the strength of various circumstances; for there was then no better positive authority for it than Buckingham, who at the same time speaks of another imaginary lake, which he professes to have seen, north of the Hûleh. It is highly gratifying, therefore, to find that the map of Major Robe fully sustains the position there taken. It exhibits the two main streams as flowing separately, and parallel to each other, quite through the marshes into the lake itself.

The stream from Merj 'Ayûn was inserted on our map in accordance with Seetzen's map and the testimony of Mr Smith, who travelled through that district in May 1835. Mr S. speaks of it expressly as draining the district of Merj 'Ayûn.† But the stream does not appear on the map of Major Robe, nor on that of Bertou. This, at first view, is singular; and the more so, because the district of Merj 'Ayûn was often described to me by my fellow-traveller, as a beautiful, fertile, and well-watered plain. But he and Seetzen were there early in the season, when the surplus waters flowed off to join the river of Hâsbeiya; while Major Robe and Bertou saw it only in August, when the heats of summer had dried up the waters, leaving probably only the gravelly bed of a winter brook. Instead of this, Major Robe's map has a small stream not mentioned by any traveller, lying half-way between the branch

* Bibl. Res. III. p. 353.

† Ibid. App. p. 135.

from Tell el-Kâdy and the river of Hâsbeiya, and flowing into the latter.

The two large fountains, 'Ain el-Mellâhah, and 'Ain Belât, on the western side of the basin of the Hûleh,* are given on the map; and also four smaller fountains and brooks farther north.

Jebel esh-Sheikh, or Hermon.—From the map it appears that this mountain has in fact two peaks or summits; and Mr Wolcott also afterwards gives a bearing of the northern one from Bint Jebel. As we saw this noble mountain only from the S.W. the two summits were then in a line; and the whole presented the appearance of one towering pyramid. The circumstance of the two summits explains to us why the Psalmist speaks of this mountain in the plural, *the Hermons*.†

Lake Phiala.—An account of this lake, as ascertained by Irby and Mangles, is given in the Researches.‡ Under date of June 7. 1842, Mr Smith transmitted to me the following note from Mr Tipping, an English artist, whose name will several times appear in the following pages, and who passed up from Bâniâs N.E. towards Damascus. After leaving Bâniâs, he says, "I took a little trouble about Phiala, and visited the only two *Birkets* in the country. The one north of Jubbâta is very high, in the centre of a small oblong plain, under Jebel esh-Sheikh, perfectly round, with muddy water, filled by the melting of the snow. It nearly dries up in summer, and is about 260 feet in diameter. This, it would be superfluous to observe, cannot be the Phiala of Josephus. The Phiala of that historian is pretty accurately placed on your map. It is about an hour and a half south of Mejdel; answers perfectly to the description of Irby and Mangles; and is known by the one name only, *Birket er-Râm*." This of course is the Birket er-Râm of which Seetzen heard, and which he too re-

* Bibl. Res. p. 341, App. 135.

† Ps. xlii 6 [7.] Engl. Vers. incorrectly; *the Hermonites*.

‡ Vol. III. pp. 348–350.

garded as Phiala ; but is not that seen by Burckhardt, which lies far south-east of Bâniâs.*

Course of the Litâny.—The course of this river from the Jisr Bûrghûs to the vicinity of Tibnîn, has not before been explored, and is marked as uncertain on our map, and on that of Berghaus. It was only known that the stream winds through a gorge among the mountains, often between precipices, which are sometimes of great height. Major Robe was able to overlook the whole of the portion thus unknown, and has represented it on his map. Only one bridge over the Litâny, the Jisr Bûrghûz, was known to us in the mountains ; but the map exhibits three, viz. Jisr Bûrghûz, on the north of Merj 'Ayûn ; Jisr el-Hardely (?) west by north of Merj 'Ayûn on the direct route from Bâniâs to Sidon ; and Jisr Kâkâîyeh, north of Tibnîn. The district of Merj 'Ayûn itself, on the map, assumes an oval shape, the longest diameter being from N. to S.

Position of the Castle esh-Shûkîf.—Here, unfortunately, both the map and the text of the Researches require an important correction. We saw this castle at a distance, on our route from Safed to Tyre, when near Haddâta, in the region of Tibnîn. It there bore N. 40° E., at the distance of several hours.† This of course gave us no clew to its precise position, which had to be made out from other sources. Mr Smith had mentioned, that he had formerly seen the castle, when crossing the Litâny by the Jisr Bûrghûz ; and I had then received the wrong impression, that it was situated near that bridge. Mr Buckingham also, in passing from Bâniâs to Sidon, crossed a bridge over the Litâny, near which, he says, on the hill above, was the castle esh-Shûkîf.‡ As we then knew of only the bridge Jisr Bûrghûz in this region, it was a matter of course to suppose that Mr Buckingham referred to this latter ; and the position of the castle was laid down according-

* Bibl. Res. p. 350, n. 2.

† Ibid. p. 376.

‡ Travels among the Arab Tribes, p. 407.

ly. But it now turns out, that the fortress is situated just below the bridge el-Hardely, on the west of Merj Ayûn, some twelve or fifteen miles more south-westerly than its position on our map.*

I must therefore do Burckhardt the justice, to take back a remark made in correcting an error in his bearing of the castle, as seen from the mountain north of Bâniâs. Its true bearing from that point would probably be about W. by N. as he doubtless intended to write it.†

II. DEPRESSION OF THE DEAD SEA, &C.

The depression of the great valley of the Jordan, which now turns out to be so immense, has been noticed only within the last six years. Lying parallel to the coast of the Mediterranean at the distance of less than fifty miles, there appears not to have been the slightest suspicion in bygone centuries, that its bed was not higher than the level of the adjacent seas; although from several points, both the valley and the Mediterranean are alike visible, and the Egyptian climate of the Ghôr might easily have led to the suggestion of some unusual cause.

Nor does the first notice of this depression appear to

* I am not sure, after all, which bridge it was that Buckingham crossed. One would naturally suppose it to be the Jisr el-Hardely (?), which is on the more direct route from Bâniâs to Sidon; and then his remark as to the *nearness* of the castle would be correct. But he says, that in one hour after crossing the bridge, he passed another stream, the Jerma (?), and then, in half an hour, he came to the village Jerma. Now, on Major Robe's map, the stream Jerma is marked about an hour from Jisr Bûrghûz, but enters the Litâny *above* the Jisr el-Hardely; while the village Jerma lies on the route from Jisr Bûrghûz to Sidon, but not on that from Jisr el-Hardely. This seems to show, that, after all, Mr Buckingham must have crossed the upper bridge at Bûrghûz.

† Bibl. Res. III. p. 351, note.

have resulted from any previous suspicion of it. In March 1837, Messrs Moore and Beke, in attempting a survey of the Dead Sea, were led to make observations to ascertain its level, by means of the boiling point of water; and were greatly astonished at the result, which gave a depression of about five hundred English feet. A month or two later, Schubert's barometrical measurement gave it at 598.5 Paris feet. In 1838, Russegger, and also Bertou, made it out by the barometer to be more than one thousand three hundred Paris feet.*

The measurements of the Lake of Tiberias by Schubert and Bertou, were still more diverse and inconsistent in their results. The former made the depression of that lake to be five hundred and thirty-five Paris feet, only sixty-five feet less than that of the Dead Sea; while he made the Jordan at the bridge just south of the Hûleh to be three hundred and fifty Paris feet above the Mediterranean; a difference of eight hundred and eighty feet in the distance of about five miles! Bertou gave the depression of the Lake of Tiberias at about seven hundred feet; and that of the Hûleh itself at about eighteen feet.†

All these different results were utterly inconsistent with each other; and in some respects appeared to us to be equally so with the nature of the country. I therefore ventured, in 1840, to suggest, that "so great is the uncertainty in all such partial measurements and observations (as evinced in the like case of the Caspian Sea), that the question can never be decided with exactness, until the intervening country shall have been surveyed, and the relative level of the two seas trigonometrically ascertained."‡

The fulfilment of this wish was nearer at hand than I could then anticipate. It was accomplished by Lieut. Symonds in 1841; and a slight notice of his results was laid before the Royal Geographical Society of Lon-

* Bibl. Res. II. p. 222.

† Ibid. p. 595.

‡ Ibid. p. 222

don, at their meeting January 24. 1842; from which an erroneous statement found its way into the newspapers. A full report of his measurements and calculations was afterwards laid before the society by Lieut. Symonds himself; but no further publication appears yet to have been made respecting them. I therefore subjoin the following account, transmitted to me by Mr Smith, under date of Feb. 7. 1842.

"I am happy to inform you, that the altitude (depression) of the Dead Sea has been ascertained by exact trigonometrical measurement. Lieut. Symonds, of the British Royal Engineers, surveyed the greater part of Judea and the region around the plain of Esdraelon by triangulation; and while doing it, carried a double line of altitudes from the sea at Yâfa to Neby Samwil, and thence another double line to the Dead Sea. He found the latter to be *thirteen hundred and thirty-seven* feet below the Mediterranean! By similar observations he ascertained the Lake of Tiberias to be *eighty-four* feet below the Mediterranean. These numbers he gave me himself; and at the same time showed me his calculations."

III. JERUSALEM AND ITS ENVIRONS.

The Rev. Samuel Wolcott was among the missionaries sent out to Syria in 1839. He remained at Beirût; and during the bombardment of that place in September 1840, withdrew with the Rev. W. Thomson to Cyprus; whence, however, they returned immediately afterwards. During the following year, 1841, he was employed at Beirût and in the mountains; where he has shown himself to be an active and intelligent observer of men and things. On the 1st of December in that year, he arrived in the Holy City, where he spent the winter, occupying himself with missionary labour, and at the same time exploring the environs and antiquities of the place. The two earliest letters now in my hands,

252

from him to Mr Smith, are dated January 10. and 25. 1842; and serve to show, at least, that the first six weeks of his sojourn in Jerusalem were not passed in idleness.

Ancient Subterranean Gateway under the Mosk el-Aksa.—The first information as to the existence of this gateway, and also the first definite account of the adjacent vaults under the area of the Haram, were given to the public in the *Biblical Researches*, from the statements and drawings of Mr Catherwood.* The vaults, indeed, are mentioned by Briedenbach and Fabri in 1483, and by Baumgarten in 1507; and Maundrell in 1697 relates, that he saw them from without, and describes them as consisting of two aisles, extending one hundred feet or more under Mount Moriah, &c.† But how he could thus have seen them was to us inexplicable, unless at that time there might have been a breach in the wall. The following extracts from Mr Wolcott's letters, go to clear up the whole difficulty. Under date of January 10. he writes as follows:

"On reading of the ancient vaults under the temple-area (or the present Haram) seen by Maundrell and other early travellers from a garden within the city wall on the south, I felt at once the difficulty suggested by Prof. Robinson, from having just observed the extreme solidity and antiquity of all the lower part of the southern wall of the Haram inclosed within the city. I visited the spot again soon after, for the purpose of examining this point. It is obvious that the wall lies in its massive original strength, unmoved and immovable. At the point where the city wall meets it, or rather, connecting this with that of the Haram, you will recollect, is a large irregular building, now unoccupied.‡ Its lower rooms, adjoining the garden or field within

* *Biblical Researches*, I. pp. 446–452.

† *Ib.* p. 446. Maundrell's *Journey*, Lond. 1810, p. 135.

‡ Described in the *Bibl. Res.* as a low, square tower, forming a gateway or entrance to the city, now closed. Vol. I. p. 387.—Ed.

the city, are accessible from it. I entered the one adjacent to the Haram, whose wall forms one of its sides, and exhibits the same appearance as without; excluding up to this point the supposition of any breach in it, since its foundation.

“My attention was now arrested by another object. The arch which forms the ceiling of the room, as it rises from its eastern wall, twelve or fifteen feet above the floor, cuts off the square corner of a sculptured stone, projecting several inches from the solid wall of the Haram, with its side and front profusely ornamented, though now blackened. It struck me at once, that this was a portion of the ancient gateway discovered by Mr Catherwood, and described in the Researches.*

“I now went round by St Stephen’s gate to examine the part without the wall; remarking, as I passed the Golden Gate, that the architecture which I had just seen was of the same florid character. I found a room in the exterior building, east of the one in which I had been, the entrances to which were closed. But it evidently did not embrace the whole width of the ancient gateway, the eastern part of whose ornamented arch, with other relics, still remained in the wall outside. In the summit of this arch is a window, which the accumulation of rubbish here has left not more than ten feet above the ground. I climbed up to this window, on the wall, and looked through the iron grating. I found myself directly over the gate (or over the eastern part, for it was double), and the broad passage (aisle) leading down to it, extending, with a row of columns in the middle, as far as I could see. I observed a door near the bottom of the passage opening to the east.

“I found here unexpectedly, a solution of the difficulty which I had felt. Here were the ‘vaults’ which Maundrell saw. They could have been no other; and the ‘two aisles’ of these, and their general appearance

* I have a distinct recollection of having in like manner noticed this sculptured stone; but as we then had no suspicion of the existence of the gateway, this led to no further results.—ED.
254

accord with his description. The same may, perhaps, be said of the other travellers referred to. In their day, the outer building probably did not exist ; and the passage-way was visible from an opening in the city."

The very next day, January 11, Mr Wolcott again visited, with Mr Tipping, the English artist, the western room first above described, in which he had noticed a portion of the gateway.

"We were making," he says, "some further examination, when a dumb boy, who had followed us, beckoned us to a dark part of the room, and pointed to the wall. At first we could see nothing ; but were soon able to distinguish clearly a hole in the wall opening into the eastern room. I examined it soon after, and found what I had been seeking. This hole led directly into the room into which the western half of the double gateway opens." Passing through it, they entered the avenue under the Mosk, and traversed its aisles, taking then but a cursory view. Under date of January 25. Mr W. writes as follows :

"I have again visited the passage and gateway under the Haram for a more particular examination. The evidences of its antiquity are unquestionable. Connected with each gate are two marble Corinthian columns, indicating as Dr R. has observed, a Roman origin ; and there are also marks of Saracenic work of a still later date. But the foundations are Jewish ; and both walls of the passage are composed in part of smooth, bevelled stones. The arches are of hewn stone, and are the noblest that I have seen in the country. As I walked through the broad aisles, in a stillness broken only by the sound of my footsteps, it was a thrilling thought that I was treading one of the avenues through which the tribes had pressed to the temple. I seemed to see the throng of worshippers, and to hear their chant ; 'I was glad when they said unto me, Let us go into the house of the Lord. I will pay my vows now, in the presence of all his people, in the court of the Lord's

house, in the midst of thee, O Jerusalem. Praise ye the Lord.'

"I subsequently visited the place with Mr Tipping, who has taken an accurate drawing of it. We took a few measurements. The bottom of the passage is now lower than the ground without; but as rubbish has collected here, it must once have been higher.* Its width is forty-two feet; leaving, exclusive of the columns in the middle, about nineteen feet for each aisle. Between the gates is a partition, extending ten or twelve feet within, composed of stones of that length and of great thickness; that of one which we measured was four and a half feet. The two longest stones which I saw were in one of the side walls, each thirteen feet in length and bevelled. The first column is twenty feet high, and fifteen and a half feet in circumference, and is a single block; its capital being a part of it. Beyond the second column, the floor of the passage is raised several feet, and in the western aisle is mounted by steps. In the eastern aisle, in place of steps is a layer of immense stones with their ends bevelled; and upon it, eight or ten feet back, is a wall of mason-work, a little higher than the upper floor of the passage. Of the columns on the elevated portion, only the first is round, and of a single stone like the lower ones; the rest are square and built with masonry. The upper end of the western aisle is parted off into a small room. At the head of the eastern is the entrance from above, by a common wicket gate, to which a few steps lead down, and through which we could see the green grass of the Haram.† A *Mihráb* (niche of prayer) has been erected here, and another at the foot of the aisle. They have also been

* Mr Catherwood supposed the bottom of the gateway to be fifteen or twenty feet above the ground outside; Bibl. Res. I. p. 451. He would seem not to have passed out into the exterior building; and probably judged merely from the window and the external traces as seen outside.—Ed.

† See Bibl. Res. I. p. 450.

placed in the recesses of two door-ways near the bottom, on each side of the gateway, which have been walled up. We have ascertained that the place is still visited for Muslim devotion. We were fortunate in finding it vacant. An owl perched on the capital of one of the columns, and a bat which flitted across the aisles, were the only living things we saw,—fit representatives of the mournful decay of the glory of the place.”

In another part of the same letter, Mr Wolcott speaks of the square exterior building above mentioned, in the following manner :

“ Mr Tipping and myself are fully persuaded that this was never a gate. The stones with which the arch (forming the supposed entrance) is walled up, appear to be of the same age with the others ; and this, you know, is the common mode of building. The *outer* layer appears indeed to have been laid up subsequently ; but the inner fits in with the walls of the apartment, and would seem to have been built at the same time. There might possibly have been an open court here. But a gate would be supposing a thoroughfare, where every appearance is against it ; and would require passers in and out to mount ten or twelve feet into a large building, pass through it, and descend ; which their animals certainly could not do.* We cannot discover the faintest trace of a gate or passage-way ; nor in such proximity to the Dung-gate, so called, could there have been occasion for any. There are two or three similar, but smaller, arches walled up in the adjoining eastern room ; and three or four more further east, in the southern wall of the Haram. The wonder is, to what use the building could ever have been applied ; and that such an excrescence on the Haram should have been permitted.”

* This account I do not fully understand. So far as my recollection goes, the floor of the western room which we entered, was nearly, or quite, on the same level as the ground farther west. At any rate, the room had then recently been used as a stable for horses or mules.—Ed.

This building both Mr Smith and the writer were led to regard as a gate walled up, from its general resemblance to the walled-up portals of the gate of Herod and the Dung-gate so called.* We noticed it first from the outside, and had no doubt of its being such a gate, leading apparently up into the Haram. But as we then had no suspicion of the existence of the ancient subterranean gateway; and as, on examining it from the inside of the city, we found it apparently leading into the city, in the same way as the Yâfa gate and others, we rested in this supposition, without giving the walls so close an examination as Mr W. appears to have done.

Knowing what we now do, we can more easily understand what the older travellers say of the "vaults," and may also perhaps account for the external building. In Felix Fabri's time, A.D. 1483, the city wall had not yet been rebuilt; and he speaks here of "many great hewn stones lying in the open street; over which stones he climbed up to the wall, and entering through a hole (probably the portal of the ancient gateway), came into high, long, beautiful arched vaults, under the area of the temple."† Here was then no city wall; but there would seem to have been a thoroughfare. The wall was built in 1542;‡ and in 1697 Maundrell goes and visits the entrance of the vaults at a point *within* the city. From all this it seems to me possible, and perhaps not improbable, that, when the city wall was rebuilt, this external building was erected as a gateway to accomodate a former thoroughfare here leading out of the city, and also to cover the portal of the ancient subterranean gateway, which was then still used *as an entrance to the Haram*; that the external opening in this building towards the south was early walled up, and the thoroughfare cut off, still leaving open the portal leading up under the Mosk; that it was in this state when Maundrell saw it, he having entered from the

* See Bibl. Res. I. p. 387. † Reissb. ins h. Land, p. 279.

‡ Bibl. Res. I. p. 384.

west ; and that, since his day, this portal has been further closed by the partition wall dividing the building into two parts, or at least by walling up any passage through it which might formerly have existed. At any rate, I could wish the building might be examined in connection with some such mode of explanation ; and if this conjecture should turn out to be without foundation, some other better hypothesis might then be suggested.

I regret to have to add here the following intelligence subsequently received from Mr Wolcott, under date of July 5. 1842. " The place through which I entered the passage under the Haram, has, I understand, been walled up. It was done by order of the Mufti, on information that the spot had been visited by Franks. It was considered, by the few who saw it, as the most striking and interesting relic in Jerusalem."

South Wall of the Haram, and Correction in the Biblical Researches.—There is reason to suppose that, besides the entrance to the temple through the ancient subterranean gateway above described, there were also other entrances through the same southern wall into the ancient vaults lying further east ; a plan of which is given in the Researches.* Under date of May 13. 1842, Mr Wolcott has the following remark : " In the south wall of the Haram (outside of the city wall) are three Roman arches walled up, about twenty-five feet high and fourteen broad, entering apparently into the three western intervals of the rows of columns, as given in the published plan of the vaults. Further east, near the end of the wall, is a Saracenic arch, closed up, of about the same size."

In respect to the length of this same southern wall, Mr Wolcott has made an important correction in the statement of the Biblical Researches. He was led to suspect, that the measure of six hundred and thirty feet, there assigned to it outside of the city wall, was too

* Vol. I. p. 449.

great.* This measurement included the distance from the point where the city wall would join the south wall of the Haram to the south-east corner of the latter, viz. sixty feet for the exterior building in the corner, and five hundred and seventy feet beyond ; as I find on recurring to my original pencil-notes. This last distance Messrs Wolcott and Tipping found on careful measurement to be only five hundred and fifty feet ; and further, by like measurement, both within and without the city, they ascertained "that the whole length of the southern wall of the Haram, as nearly as it can be measured, is nine hundred and fifteen feet, instead of nine hundred and fifty-five feet, as given by Prof. Robinson," making a difference of forty feet.† "This correction," Mr Wolcott remarks, "will help his argument." I am, however, unable to account for the error. This measurement of the circumference of the city was one of our first in Jerusalem ; it was made by me alone, our two Arab servants carrying the tape. It of course did not pretend to any great accuracy ; and the correction made by Mr Wolcott, of three feet in the length of the eastern wall of the Haram (fifteen hundred and twenty-five feet, instead of fifteen hundred and twenty-eight), does not surprise me. Had the other error in the southern wall amounted to one hundred feet, instead of forty, I should at once have supposed I had counted one length of the tape twice over. As it is, it may have arisen, perhaps, from some mistake on reading off the number of feet on the tape, when not stretched its whole length.

Fountain near the Grand Mosk.—The information we were able to collect respecting this fountain ; our attempts to obtain permission to descend into the well ; and the reasons which compelled us to leave the enterprise unfinished ; are all detailed in the Biblical Researches.‡ The well is more than eighty feet deep ; the mouth of it is on a platform, or rather the flat roof of a low building, eighteen or twenty feet above the

* Vol. I. p. 395.

† Ibid. p. 430.

‡ Ibid. p. 508. sq.

level of the adjacent street. We ascended to it, in all our visits, by a flight of steps from the street leading to the southermost entrance of the Haram. Mr Wolcott was led to undertake anew the enterprise thus abandoned by us ; and in carrying it out he displayed a spirit of perseverance and resolute intrepidity, worthy of all praise. The story is best told in his own words, under date of January 10 :

“ My interest was much excited by the notice in the *Researches* of the unexplored fountain under the Haram. On inquiring of our friends here, if there was any hope of getting permission to descend into the well described, they observed justly, that Muslim prejudice was now more violent than when you were here, and that it was out of the question. I felt a desire, nevertheless, to see the well, and called on the bath-keeper, who conducted me to it. A little conversation with him satisfied me, that he would never facilitate any attempt to explore it.

“ I visited the well again the next day, and found two men drawing water for the bath, which they poured into an adjacent cistern. They were Fellâhs from Kefr Selwân, and told me that they worked here by day, and returned to their village at evening. They were very civil, and offered me some of the water to drink, remarking that it was like that in the fountain of Siloam, which was evident to the taste.”

After several visits to the well, Mr W. succeeded in making a private arrangement to descend into it ; though he was not able to prevail on any one to descend with him. Accordingly, on the 5th of January, he repaired to the place, with only a servant boy, taking with him a rope and pulley, and found there persons ready to let him down. “ To one end of my rope they attached one of their large leathern buckets, which they let down and filled, to serve in part as a counterpoise. Having prepared myself and adjusted the rope, I lighted one of my candles, and commenced the descent. The entrance is not quite two feet square, and so continues for a few feet, when it suddenly expands, and the re-

mainder of the passage I should judge to be twelve feet square. I was let down too rapidly to scrutinize closely; but all that I could distinguish appeared to be solid rock, and the faces were hewn square. On meeting the bucket, I found it streaming at a dozen apertures, and for the rest of the way was under a cold shower-bath, and could with difficulty keep my light without the circle of it. Several feet above the water, I observed four arched recesses in the rock, opposite one another, each about two feet deep, six high and four wide. A little lower, six feet above the water, I noticed a door-way in the rock. On reaching the surface of the water, by the vibrations of the rope before I could gain a footing, my light was extinguished, and I was left in total darkness. I had previously remarked beneath the door-way a shelving shallow side of the well, which I had reached before disengaging myself. My matches were yet dry, and I now lighted other candles, which I had brought.

"I first mounted to the door-way, which was small, and led to an arched chamber excavated in the rock, about fifteen feet in length and ten in breadth. Its height was but three or four feet; and its floor was uneven and covered with loose fragments of rock. The ceiling or curvilinear arch, running lengthwise, was very regular, and overlaid with stucco. As I turned to descend, I noticed that the excavation below, forming the water-basin, was more irregular than above. There were no steps leading down; and the chamber did not seem to be constructed with any reference to the water.

"On the other side, directly opposite, was the passage or channel for the water. These were the only two openings from the well. I wished to ascertain their directions, and had brought a delicate pocket-compass, which was unfortunately injured in the descent, and I now found it to be useless. I regret this accident, as I could myself form no conjecture on the point; and I think that any data which the natives can have, must be very uncertain.

"I now descended into the water, the temperature of which was much milder than I expected to find it at this season. The bottom of the well was uneven and gravelly. The average depth of the water was four and a half feet, and it was about the same in the passage. The entrance of the passage was more than ten feet high. I had just passed into it, when I came to an irregular opening, twenty feet high, and perhaps as long and broad. It had once been covered in the direction of the passage, with an arch of hewn stone; the lower parts of which remained, though their base was higher than the top of the present water-channel. I climbed up on the right, and looked over the portion of the wall remaining there; but saw here, as above, nothing but the natural rock, within which the wall had been laid. Beyond this opening, the passage, which was two or three feet wide, was covered with stones laid transversely, leaving it about five feet high. It was not straight, though its general course was direct. The bottom was not flat, but terminated in a groove. The cutting was so uneven as to suggest the thought, that advantage might have been taken of a natural seam or fissure in the rock. The covering of the passage was laid without order, with occasional breaches running up three or four feet; and was evidently composed of the ruins of some other structure. There were ordinary hewn stones; and then there was a section of polished marble shafts, half a foot in diameter, some of them square and fluted. In one place, the end of a granite column, a foot or more in diameter, had sunk obliquely into the passage; and at that stage of the water could with difficulty be passed. I came at length to a well or basin in the passage, and could proceed no further.

"There had been all the way but a few inches from the surface of the water to the top of the passage, barely enough to keep my head and carry my light between them. I had taken an India-rubber life-preserver, which I found serviceable; without it, indeed, especially as I was alone, I should hardly have ventured so far.

The opposite wall of the basin, which was apparently square and of the same width as the passage, now shut down before me ; and there was not here space enough above the water to allow me to reach and explore it thoroughly. Above, I could see only the face of the rock, and below, could only reach with my foot the rim of the basin, on a level with the bottom of the passage. One would naturally have inferred that this was the fountain-head. If it be a mere descent to a lower gallery extending further, it can evidently be traversed only when the water is very low. I now measured with a rule the distance back to the well and found it to be eighty feet. I may add, that this is the only actual measurement I took. I was prepared to make careful observations, but situated as I was, it was impossible.

“ I had taken five or six candles with me, anticipating a longer exploration. Reserving one of them, I now illuminated the passage with the others ; and having taken my last view of it, leaving them burning there, I emerged into the well and prepared for the last stage—to be hauled up eighty-one feet by these Arabs. I gave the signal, and was started ; and had just reached the recesses above mentioned, when my light was again extinguished. My descent had been uniform, but I was necessarily drawn up at intervals, which caused a greater vibration. I spun around the dark vault, striking against one side and another, but so gently as to receive no injury. The excursion was soon finished ; and though I had not penetrated so far as I had hoped, yet I was happy to find myself again above ground, beneath the open heaven.

“ The impression which I have brought from the visit is, that this excavation was not originally a well. What connection with a mere well have artificial recesses and chambers in a rock ?* It has a more general

* Yet the well of Job, far down in the valley below, has traces of ornamental arches in its masonry ; and an Arabian writer describes it as having in its lower part a grotto or chamber walled

resemblance to some of the spacious sepulchral excavations without the city. The wall, whose remains I noticed in the larger opening, I supposed at the time had been only a covering for the passage; but I am now inclined to the belief, that here was formerly a chamber arched and stuccoed like the one opposite; that its floor and door-way have been cut down to make a passage for the water, and perhaps a portion of its arch with its pillars used to form the present irregular covering of the channel; and that the area between the chambers has been hollowed into a basin for the water. This thought did not occur to me during the examination; and I do not submit the opinion with confidence. And if the passage extends further, it must be fully explored before any just conclusion can be come at.

"I am sorry thus to increase doubt, where I had hoped to throw light. The principal thing that I conceive I have done, is to demonstrate the impossibility of a satisfactory examination, except when the water is at the lowest point, near the close of the dry season."

Thus far Mr Wolcott. It is indeed greatly to be regretted, that an enterprise so intrepidly undertaken, should not have been crowned with more success. The result is, unquestionably, to increase our doubt and perplexity. If the excavation were originally a well, how are we to account for the chambers and the later walls of masonry and the ceiling of columns, which certainly could not have been laid when there was water in the passage? Or if it were *not* originally a well, whence comes the present copious volume of water? Future researches may perhaps decide the question, if made in the month of September or October.

The distance of the well from the adjacent entrance of the Haram, Mr W. found, by measurement, to be one hundred and twenty-four feet; instead of one hundred and thirty-five feet, as given in the Researches.*

up, from which the water strictly issues. See Bibl. Res. I. pp. 491, 492.—Ed.

‡ Vol. I. p. 509.

This error was mine ; and probably arose from the fact that the distance was measured only by paces ; which ought indeed to have been mentioned.—If then Mr Wolcott reached the end of the passage at the distance of eighty feet from the well ; it follows, that this fountain is not under the Haram at all, and apparently had nothing to do with the Jewish temple ; being outside of the enclosure and more than forty feet distant from the wall.

In this connexion I may add, that when in Jerusalem it was spoken of as a common report among the natives, that there is a spot near the Damascus gate, without the city, where in a still time, by putting the ear near to the ground, the trickling or murmuring of a subterranean water-course can be heard. Mr Wolcott also met with the same report, with the addition, that the sound could be heard only at night. Now this spot is in the depression or valley which extends down from the Damascus gate along the west side of the Haram ; in or near which same hollow is also the fountain above described. Whether this report, if established, would have any bearing on this fountain or on Siloam, must be left to future investigations.

Fortress Antonia.—A new view was taken of this fortress in the Biblical Researches,* making it coextensive from W. to E. with the area of the temple ; from which it was separated by a massive wall, while it was bounded on the north by the deep fosse now known as Bethesda. At that time I had the strong impression, that the eastern wall of the present enclosure of the Haram, towards its northern part, projected beyond the rest, and thereby afforded a corroboration of the same theory ; presenting probably the foundations of the south-eastern tower described by Josephus. But as I had no note of the circumstance, and did not wish to build on mere impressions, nothing was said respecting it. The following notice of Mr Wolcott supplies the omission :

* Vol. I. p. 431. sq.

"The foundations of the N.E. corner of the area of the Haram, appear to have been those of a tower. The stones are ancient and massive; and on the east side for the length of eighty-four feet, project several feet from the line of the Haram wall. Those on the north side, between the corner and the fosse, are of the same age and size. The appearance indicates a tower, forming a part of the ancient fortress Antonia."

Ancient Second Wall.—Of this wall, which, according to Josephus, ran from the gate of Gennath in a circular course to the fortress Antonia, we were able to find no traces except probably the two massive ancient towers adjacent to the Damascus gate.* Further search was made by Messrs Wolcott and Tipping, and with better success; as appears from the following extract:

"We thought that we discovered other traces (of the second wall); particularly in the angle which the present wall makes, near the Latin convent. Here are the remains of a wall, built of large hewn and bevelled stones; and near by are blocks so large that we at first took them to be the natural rock, but which on closer examination appear to have been bevelled, though now dislocated. These, with the large amount of foundation rubbish lying within the wall at this point, might mark this as the site of one of the ancient towers in the second wall; built, according to Josephus, with immense stones and solid. An unusual proportion of the stones in the present wall between the north-west corner of the city and the Damascus gate, and also of those in the adjacent buildings, are ancient and bevelled; and we could hardly resist the impression, that this had been nearly the course of some ancient wall." If the remains thus described belonged to a wall, as is probable, it could of course have been no other than the second wall of Josephus.

Former Tower in the N.W. Corner of the City.—The remains of this tower, or bastion, are described in the Researches† "as consisting of a large square area,

* Vol. I. pp. 461-4.

† Ibid. p. 471.

or platform, built up solidly of rough stones, fifteen or twenty feet in height, and paved on the top." At the south-west corner of it, near the ground, "three courses of large bevelled stones, rough hewn, pass into the mass diagonally, in such a way as to show that they lay here before the tower and bastion were built." These we referred to the ancient *third* wall of Josephus, the foundations of which we could trace from near this point to a considerable distance northwards, outside of the city.

To our account of this ruin, Mr Wolcott adds the following: "Besides the bevelled stones described in the south-west corner, a doorway in the north-west corner leads into a small room, in which are four similar layers; and these, like the former, do not seem to have been disturbed. Mr Tipping refers them to the age of the ancient wall. The site is perhaps the highest in the city; and a strip of the Dead Sea is visible from the present summit. The native name of the ruin is Kūl'at Yellūd." Messrs Wolcott and Tipping were somewhat doubtful, whether the layers of large stones inside "belonged to the ancient second or third wall."

Mr Wolcott suggests, whether this point may not have been the position of the tower of Psephinos, described by Josephus; remarking that the ancient wall appears to have here formed a right angle. But the position assigned by Josephus to that tower, was the north-west corner of the city, as inclosed by Agrippa's or the third wall—a point much farther towards the north, as is shown by the remaining traces of that wall.*

Ancient Khân.—During our visit to the well, connected with the fountain near the Haram, I recollect noticing a large oblong open court, with traces of ruined buildings. I am not sure whether this is the same described by Mr Wolcott in the following paragraph:

"Passing north of the court just mentioned, I was

* Vol. I. p. 458, 465 sq.

struck with the appearance of its southern side; and think it deserves a passing notice. Its foundations are the bevelled stones of Jewish architecture; and three massive arches lead beneath a terrace supported by twenty-four columns of masonry. The plan was too extensive for a private edifice; and I found on inquiry, that it was known as a ruined *Khân*, by the two names of Khân Emîr Hassan, and Khân Otuz Bir. It probably belonged to the early days of the Muslim conquest; and is one of the most compact ancient substructures within the city. It is in the centre of the block, a few feet south of west from the well, and west of the Grand Mosk. It communicates at present with no street; and descending into the court, although in the heart of the city, I seemed to be in entire seclusion."

Aqueduct from Solomon's Pools.—The account of this aqueduct, so far as we saw it, is given in the Researches.* Unfortunately, under the pressure of such a multiplicity of objects, and not then being fully aware of its antiquity and former importance to the city, we neglected to inquire out its course after entering the city, or its point of termination in the Haram. When afterwards the subject came up, in preparing the work in Berlin, I keenly felt this deficiency; which, of course, could there be supplied only by the conjecture, that the aqueduct was carried along within the city under the eastern side of Zion, and that it probably passed into the Haram over the mound which we noticed at the north-east corner of the same hill. It is gratifying to find this point rendered certain by the examination of Mr Wolcott, writing under date of Jan. 25th:

"We were one day examining the remains of the arch in the western wall of the Haram, when we passed to the opposite side of the valley, near where the bridge may be supposed to have terminated. A few feet north of this spot, we observed a passage, eight or ten feet high at its entrance, though soon contracting,

* Vol. I. p. 514. sq.

cut in the solid rock, which here forms the (perpendicular) western side of the Tyropœon and the eastern brow of Zion. On approaching and entering it, we perceived occasional cavities in the bottom, broken through the earthen pipes of an ancient aqueduct, which we recognized as the one that connects the Pools in Bethlehem with the Haram. Supposing that a passage, thus opening into the valley, and visible to every passer by, was already well understood, we examined it no further at this time.* But on turning to the Researches, I perceived that the course of the aqueduct within the city was apparently unknown to any traveller; and found, on inquiry, that it was also unknown to the Frank residents. I observed, moreover, that in the published plans of the city, the direction assigned to it was conjectural and mistaken. We then decided to explore it thoroughly; and first traced it without the walls. Its course is marked not only by the stones with which it is built, but also by occasional openings into the pipes. Both of these indicate the very spot where it passes under the city wall, about one hundred feet west of the point designated on Catherwood's Plan (which takes it into the valley), and perhaps three hundred feet east of that marked in the Plan which accompanies the Researches. It is directly south of the passage which we had seen cut in the rock; to which we traced it at intervals within the city. The section in the rock extends fifty feet or more, which I passed through; and the aqueduct is then supported for an equal distance by a wall of masonry fifteen feet high against the face of the rock, when it again passes into the hill and beneath the dwellings which cover it. A small passage is built with stones over the pipes; and its cobwebs had never been disturbed. I entered with a light one hundred feet, but chose not to proceed further alone. Mr Tipping and myself together after-

* I have a distinct recollection of this opening; but we did not examine it further, probably for reasons similar to those assigned in the text above.—Ed.

wards penetrated forty feet beyond ; and were then stopped by some modern masonry under which the pipes continue. The passage is very narrow, and some parts of it we crawled through with great difficulty. But it would have well repaid further toil, if we could have reached the ancient reservoirs of the temple. Our general course had been north-west(?), and we had now traced the aqueduct four or five hundred feet within the city along the side of Zion, and bearing towards the ridge which crosses the Tyropæon, through which it evidently passes into the Haram, as suggested in the Researches. The street which leads down directly from the southern end of the Bazars to the Haram, terminating in its principal western entrance, is on the summit of this ridge, descending towards the Haram the whole distance."

Mr Wolcott suggests, that this last remark may serve to correct the general statement made in the Researches,* as to the western entrances of the Haram, viz. that they all "are reached by an ascent, and some of them at least by steps." This does not hold true of the entrance from the street passing across the mound.†

Vaults in Bethesda, so called.—This deep ancient fosse and reservoir, called by the natives *Birket Isrâîl*, is described in the Researches.‡ At the south-west

* Vol. I. p. 394.

† In the Researches (I. p. 393), it is said that this mound "is probably rubbish, the accumulation of ages ; though the houses in the vicinity prevented us from ascertaining whether it extends quite across the valley." This last remark, as it stands, may seem unintelligible ; since one of the chief streets passes over the whole length of the mound into the Haram. But in passing down this street, one is not usually aware of the mound at all ; and the other street, which crosses it from north to south, we traversed only once, and did not then note, that the top of the ridge was occupied by a street. At that time we had no suspicion of the nature of the mound, or of its connection with the aqueduct ; all this occurred to me afterwards at Berlin ; where, of course, I had only imperfect notes of an imperfect observation. Hence the mention of the houses ; which it now appears have nothing to do with the matter.

‡ Vol. I. p. 434.

corner two lofty arched vaults extending westward, side by side, under the houses which now cover that part. They are much filled up; yet I was able to measure a hundred feet within the northern one, without reaching the end. Mr Wolcott writes as follows:

"The southern vault extends one hundred and thirty feet; and the other apparently the same. At the extremity of the former was an opening for drawing up water. The vaults are stuccoed, and were probably constructed when the fosse was converted into a reservoir."

Pool of Bethesda.—To the short notice of this "mere pit," near the Yâfa gate, given in the *Researches*,* there is appended in the note the testimony of Monro and Schubert; the former of whom speaks of it as "an oblong pit lined coarsely with small stones," while the latter affirms that "the architecture and the size of the stones seem to belong to the works of the ancient Jerusalem." I was not then able to say which of these statements was most correct. But Mr Wolcott has the following remark: "The former (Monro) is correct; there is nothing large or ancient about it,—an insignificant trench, not worthy of a place in the text of the *Researches*."

Excavations on Mount Zion.—In the *Researches* notice was taken of two excavations made on Mount Zion; one in laying the foundations of new barracks south of the castle, and the other for those of a new Synagogue in the Jews' quarter.† It was reported that many remains of walls and buildings, and also of marble and columns had been discovered; which, however, we did not see. Mr Wolcott, in a letter dated October 1. 1842, speaks of similar excavations for the foundations of the English Church now building, situated on the north-eastern slope of Zion, where the hill falls off to the valley of the Tyropæon. It is to be hoped that the full details of these interesting excavations will be given

* Vol. I. p. 486.

† Bibl. Res. I. pp. 360-459.

to the public by the architect. Mr Wolcott writes as follows :

"The excavations which have been found necessary in laying the foundations of the Anglican church in Jerusalem, show on what a vast accumulation of rubbish even the higher parts of the modern city have been built. The shaft which was sunk before I left Jerusalem, struck, far below the surface, upon an ancient solid wall. At the depth of thirty or forty feet bevelled building stones were found ; and shortly before my departure the capitals of two large columns were thrown out. One of them, I think was pure Doric, and the other apparently Jewish, with a tracery of vines, of the age, perhaps, of the ornamental work about the Tomb of Helena. I saw in the possession of the architect, Mr Johns, fragments of similar sculpture, which were found in laying the foundations of a convent ; on one of which, I remember, was carved a fish, with other designs. These discoveries, it seems, continue as they proceed. In a recent letter from Mr Whiting, he remarks, ' Mr Johns, in sinking his foundation-pits, which are not yet finished, has come upon a curious ancient passage,—whether an aqueduct, or sewer, or merely a secret subterranean passage, I do not know. It is about six feet high and two broad.* Mr Johns followed it southwards some one hundred and seventy feet, and northwards from the pit twenty or thirty feet, where it was walled up. It is at the depth of thirty or thirty-five feet below the surface. If all Jerusalem were dug over, as they are digging this part of Mount Zion, we should have some rare discoveries.'"

Tomb of Absalom.—According to Mr Wolcott the present native name of this monument in the valley of Jehoshaphat, is *Tantûr Fâraôn*.†

Tombs of the Judges.—The account of these in the Researches ‡ was not drawn up from any minute exa-

*The subterranean passage here mentioned has been traced about 300 feet, and runs from west to east.

† Bibl. Res. I. p. 517, sq.

‡ Vol. I. pp. 527, 528.

mination or any measurements of our own. The description of the first and largest room is correct so far as it goes. As to the rest, Mr Wolcott gives the following as a more exact description; beginning immediately after the quotation from Sandys respecting the side of the room "cut full of holes in manner of a dove-house:"

"The upper crypts open out into regular arches, or arched recesses, three feet deep, each including three or four. On the east and south sides of the antechamber, doorways lead to two other apartments, each about eight feet square; the former of which has crypts on three of its sides like those in the anteroom, and the latter has only the lower rows with nothing but the arched recesses above. At the south-west corner of the anteroom, a few steps lead down through the floor to an irregular apartment, about twelve feet square under it, without niches. A similar passage in the north-east corner of the anteroom leads down eastward into a room five feet square; from which there is a passage eastward into a still lower apartment ten feet square, differing from the others in having on three sides the upper tiers of crypts alone, with the arched recesses."

It is suggested in the *Researches*, that there may perhaps be passages down from the remaining corners of the large room. Mr Wolcott ascertained that there is none in one of these corners, and probably none in the other. His more accurate description explains the statements of Cotovicus and Doubdan.†

Tomb of Helena.—This mausoleum, heretofore commonly known as the Tombs of the Kings, is fully described, and its connexion with Helena vindicated, in the *Researches*.† Our own fruitless attempt at further examination, as also that of Irby and Mangles, are there detailed. A renewed attempt is thus narrated by Mr Wolcott:

"A quotation in the *Researches* from Irby and

* Referred to in *Bibl. Res.* I. p. 528, n. 1.

† Vol. I. pp. 528-538.

Mangles,* seemed to give encouragement that there might be another set of apartments connected with the tomb, and another entrance. We accordingly hired two workmen to clear away the rubbish again from the opposite end of the portico, assisted by our man Yûsuf, who was also with the party which you employed. The work was done in a few hours. We found the block which the first party describe, over the supposed entrance. On reaching its upper surface, Yûsuf said that this was as low as you excavated. It is an irregular stone, three or four feet square, and seems to have been broken away from the front of the portico. We removed it, but found no opening beneath it; and laid bare the rock for several feet, without discovering any trace of a passage. None probably ever existed. This supposition is confirmed by the appearance of the rock, which on this side is less firm and compact, and less suitable for excavation, than the opposite portion; as is apparent from the face of it, both in the portico and in the court."

At the eastern end of the broad trench on the south of the court of this tomb, forming an approach to its entrance,† a small opening is visible in the face of the rock, leading into an excavated chamber. This we entered so far as to perceive that the room was large and empty; but did not examine it further, and, among the multitude of similar phenomena, we made no note of it. Messrs Wolcott and Tipping explored it, and found an apartment thirty feet by twenty-five. "On the eastern and southern sides have been cut deep channels, the former seven and the latter four feet wide, separated by a small strip of the rock, in which a narrow passage has been cut. The remainder of the apartment consists of the natural rock, cut into broad steps or offsets, leading down to the eastern channel; a portion of the rock remaining in the middle as a support. The whole apartment was stuccoed. We were at a loss to assign its

* Vol. I. p. 533.

† Bibl. Res. I. p. 529.

use ; but concluded it to have been a bath." It is difficult, however, to see what a bath could have to do in connexion with the Tomb of Helena ; and just as difficult to give any other probable explanation of the purpose of this chamber.

Tombs of the Prophets.—These tombs on the Mount of Olives were not visited by us, but are briefly described in the Researches from the accounts of Doubdan and Pococke.* Mr Wolcott furnishes the following description of them.

"The entrance to these tombs is through a hole in the rock above, into a circular apartment, about twenty feet in diameter ; a side entrance to which is blocked up. Two passages lead from it (and a third appears to have been walled up) extending thirty feet each, in a direct line. Between them run two galleries in concentric curves, one at their extreme end, the other in the middle. When free from rubbish, they are about ten feet high and six broad, arched and stuccoed. The outer gallery is one hundred and fifteen feet in length, and contains the niches, thirty-two in number, extending outwards on the level of its floor, on the further side. Two small chambers open into it, containing half a dozen niches. A narrow excavation leading from the most northern passage, terminates at the distance of more than one hundred feet, in a clayey, friable soil ; which is perhaps the reason that the galleries were not continued.

"These could not have been the 'subterraneous chambers' mentioned by Dr Clarke ; which, moreover, were 'on the very pinnacle of the mountain.' The crypt which he describes at length, was a mere cistern. On the southern summit of the Mount of Olives are three or four precisely like it, about twenty feet deep, connected probably with former buildings here, of which there are traces. A few paces lower, between them and the tombs, is still another, ten feet deeper. They are similar to those which abound north of the city ; and

* Vol. I. p. 539.

inferior to some of them. We came across a large one in that quarter, supported by arches. The attempt of Dr Clarke to connect a common cistern with the idolatry of Solomon and the worship of Ashtarothe, devoting learned notes to the discussion, and sending travellers in pursuit of Pagan remains upon Mount Olivet, is most unpardonable.*

Ridge east of Scopus.—The following is an extract from Mr Wolcott's journal.

"*March 3.* Crossing to-day the ridge between Scopus and the Mount of Olives, and recollecting the search which had been made for the site of Nob,† I asked a Fellâh whom I saw at work, if there were any ruins in the vicinity. He said that there were; and conducted me along an ancient road near the summit, which brought us to a ruined oil-press. This he said marked the site of the village, the name of which was Khûrazeh. The remains consist merely of a circular stone trough and a section of a large column. I saw no traces of foundations. From this point only the western half of the city is visible.‡

Amwâs, Emmaus, i. e. Nicopolis.—This place we saw from Tell es-Sâfieh, but not afterwards. On our map it is laid down on the south of the road from Yâfa to Jerusalem, on the authority of Prokesch and others. But the text holds of it the following language: "It is said by some to lie about one hour from Lâtrôn towards the south; while other information places it ten or fifteen minutes north of Lâtrôn, towards Yâlo."||

Mr Wolcott communicates the following remark, under date of January 11; "I am reminded to tell you, that Mr Tipping says you have put down Emmaus ('Amwâs) on the map in the wrong position, *south* of the Je-

* Compare the similar remarks in Bibl. Res. I. p. 539, note 3.

† Bibl. Res. II. p. 150.

‡ From Khûrazeh the Wely on the Mount of Olives bore S. 11° E. Hippicus, the tower, S. 25° W.

|| Bibl. Res. III. p. 30. Compare II. p. 363.

rusalem road, instead of *north* of it, where he found it last week."

IV. EXCURSION TO THE CONVENT OF MÂR SÂBA, JERICHO, &c.

This excursion was made by Mr Wolcott on horse-back; and his account of it, though occupied with minute topographical details, is yet important, as fixing for the first time the relative position of the celebrated Convent of Mâr Sâba; and also as giving a view of the nature of the country and the character of the different routes between Jerusalem and the Dead Sea. These details refer to a part of the country which Mr Smith and myself did not visit; and thus help to fill out and correct our map. The bearings were taken with an accurate compass and with great care. The narrative is chiefly in his own words.

"Feb. 10. 1842. Left Jerusalem on an excursion to the Jordan and Dead Sea. At 12.50 we were at the elbow of the valley below the well of Job, where the Wady el-Wezy comes in from the west. Our course was now E. by S. along the bed of Wady en-Nâr, the continuation of the Kidron. At one o'clock we reached the mouth of Wady Kaddûm, coming down from the NN.E. This forms the eastern boundary of the Mount of Offence; and the road to Bethany winds around its head.* Five minutes later we had the ruined Muslim village Beit Sâhûr on our right, on the north side of a small Wady coming in from the west.† I observed here a few large sepulchral excavations and cisterns, and several fragments of columns, with an occasional hewn stone, scattered among the ruins of a score of modern dwellings.

* Bibl. Res. II. p. 100.

† This is the Beit Sâhûr el-Muslimîn of the Lists, Bibl. Res. App. p. 122. The other Beit Sâhur is on the map S. E. of Bethlehem.—From Beit Sâhûr the Wely on the Mount of Olives bore N. $12\frac{1}{2}^{\circ}$ E. Deir Ibn. Obeid S. 35° E. Jerusalem, el-Bâb Dâûd, N. $37\frac{1}{4}^{\circ}$ W.

"Here the path left the channel of the valley, and proceeded along the hill-side on the left. At 1.30 we were opposite the mouth of Wady Sûr Bâhil, coming down from the village of that name in the W.S.W. Five minutes later we came out at the head of Wady el-Lebân, down which our road lay on a course E.S.E. entering again at two o'clock the Wady en-Nâr a little north-east of Deir Ibn Obeid on the opposite hills. Our course now became E. by S. and then E. At three o'clock we came to the point where the Wady en-Nâr suddenly breaks down between high rocky ledges of a most picturesque appearance, above which the path follows it on the right, E. and S. At 3.15 we reached Deir Mâr Sâba, on the western brink of the Wady; which a little lower down again runs E. The clefts in the rocks below the convent were once the retreats of monks; and the Wady in this neighbourhood (but not elsewhere) takes the additional name of er-Râhib, i. e. Monks' Valley. The building is a large irregular pile, protected at the exposed points by a strong wall. The establishment is in a prosperous condition; and the accommodations offered to the traveller are superior to any other I have met with in the country. I ascended the highest Tell in the vicinity in half an hour from the convent; and took the bearings given below.* The view of the Frank Mountain was cut off by an intervening ridge.

Feb. 11. Left Mâr Sâba at 7.15, retracing the path of yesterday to the commencement of the rocky ledges, and then ascending Wady Bîr el-Kulab on a N.E. course. This Wady is so called from a well of that name not far above its mouth. We crossed the heads of some small Wadys running S.E. into el-Bûkei'a, a large uneven depression or valley lying between these

* From this Tell the convent bore S. 53° E. Jebel Kurn Sûrtûbeh N. 24° E. North end of the Dead Sea N. 80½° E. Bîr ez-Za'ferâneh S. 49½° W. Wely on Mount of Olives N. 35½° W. —[For Mâr Sâba see Pococke II. p. 34. Chateaubriand Itin. I. p. 447, Paris 1837.—Ed.]

hills and those which skirt the Dead Sea ; resembling in this respect the country further south. At 8.25 we saw Jebel Kurn Sürübeh bearing NN. E. Ten minutes later we descended Wady el-Ghürābeh running east, and at 9.05 reached its mouth in el-Būkei'a. Our course was now E. N. E. along the side and across the head of this plain or valley. At 10 o'clock we entered from the plain the head of Wady Kuneitirah, narrow and winding, with the dry bed of a water-course, breaking down in half an hour into a deep channel on the left of the path.* Its general direction was E. N. E. At 10.45 we reached its mouth, which is wider, in the plain one hour from the north point of the Dead Sea, which here bore E. by S. The bed of the water-course continues across the plain to the sea.

" After visiting the Dead Sea and the Jordan, we encamped near Jericho, on the north-west. Ibrahim Pasha on his retreat from Damascus, near the close of 1840, having been attacked by the Arabs in crossing the Jordan, sent a detachment of his army and razed Jericho to the ground. It is now an uninhabited ruin.

Feb. 12. Leaving our place of encampment at 8.40, we reached the mouth of Wady el-Kelt, from which Jericho bears E. and began to ascend the southern mountain on a S. W. course. We came to the top at 9 o'clock, having the deep valley at a little distance on our right, with a small stream of water in it ; and on our left a deep branch of the Wady Dabūs el-Abed running S. and soon entering the main Wady of that name, which runs E. After fifteen minutes we crossed the head of this latter valley ; and at 9.25 entered the small Wady el-Khān, and ascended it about W. reaching at 10.30 its head and the ruined Khāns, from which it takes its name, viz. Khān Hūdhrūr, on a hill on the right with a trench cut around it in the rock ; and Khān es-Sahil at the western base of the hill.†

* This is the Pass Kunitirah of the Bibl. Res. II. p. 269.

† From Khān Hūdhrūr the Wely on the Mount of Olives bore
280

"Descending on a S.W. course and crossing the heads of two small Wadys, we entered Wady Sidr at 11 o'clock (running S.E. from that point), and ascended it S.W. for ten minutes. Then, crossing an undulating tract, we entered at 11.30 the Wady el-Hôdh; and ascending along its dry bed W. and S.W. we passed at 12.25 the fountain and ruined Khân of the same name. The Wady still ascends in the same direction, with the path above it on the right, till it terminates ten minutes before reaching Bethany; where we arrived at 12.45."

V. EXCURSION TO HEBRON, CARMEL, AND SEBBEH OR MASADA.

This excursion, made on horseback by Messrs Wolcott and Tipping, is interesting and important. Besides fixing the sites of several ancient places by the way, the travellers were the first in modern times to visit Sebbeh, the ancient Masada, the celebrated fortress of Herod the Great, overhanging the Dead Sea; where occurred the horrid act of self-immolation, by which nearly a thousand persons perished voluntarily, rather than fall into the hands of their Roman conquerors.*

We saw the spot from 'Ain Jidy, and examined it carefully with our telescopes; and were able afterwards to identify it with Masada.† But we were unable to visit it; and it is therefore matter of gratification that our remarks gave occasion for the successful excursion, the result of which I am here permitted to lay before the public. The communication is addressed by Mr Wolcott to the Rev. E. Smith. I give it mainly in the author's own words; remarking simply, that the reader will be able, for the most part, to trace the route upon our map.

S. 75° W.—[This Khân was seen by us from et-Taiyibeh, bearing S. 15° E. Bibl. Res. II. p. 121, n. 1.—Ed.]

* Joseph. B. J. VII. 8. 2. sq. Bibl. Res. II. p. 240. sq.

† Bibl. Res. ib. pp. 239, 240.

" MY DEAR SIR, SEBBEH, *Masada*, *March* 14. 1842.

" I have reached in my wanderings a point of some interest to yourself; and therefore date you a few lines from it. I am writing beneath the ample tent which was so long the home of Dr Robinson and yourself; and while you may be pleased to learn that it has been again 'pitched towards Sodom,' I regret that you are not with it, on an excursion which you would improve and enjoy so highly.*

" I am in company with Mr Tipping, an English amateur-sketcher, whom you have met, and who, you are aware, is visiting the country with a view to obtain illustrations for a new translation of Josephus. His object naturally drew him thither; and furnished me with a favourable opportunity of visiting a deeply interesting portion of Palestine. His sketches are strikingly faithful, and will be an invaluable acquisition to the forthcoming publication. It is an interesting fact, that they will equally illustrate the Biblical Researches, —a work to which he freely acknowledges his obligations as a guide to the most important subjects for his pencil, and among others to the one which we have now reached.

" As we were to travel much of the way on an unexplored route, I felt desirous of contributing what I could to the important object of your journeyings, the illustrations of Sacred Geography. I have accordingly made some observations in those places which you did not visit. I was able to borrow in Jerusalem a valuable compass; and having a perfect instrument, I have taken our bearings with the minutest care.

" We applied for an escort to Sheikh Hamdan, the political head of the Ta'âmirah Arabs, who sent us his brother and your friend the Khatîb with four men. We started about noon on the 7th inst. on horseback, and encamped the first night at the Pools of Solomon; exa-

* This tent, on our departure from Beirût in 1838, was transmitted to the Rev. Mr Lanneau in Jerusalem, for the use of the mission.—Ed.

mining on our way the remains of an ancient aqueduct lying in the fork of the roads to Jerusalem, near the Tomb of Rachel. The channel for the water was cut in the stones; and it was carried up the ascent. Over it a massive wall was built, the stones of which are ancient and bevelled. It is older than the present aqueduct, which is laid with earthen pipes, and carried around the hill. We did not trace its termination; but supposed that the two connected the same points; the modern structure here deviating from the course of the ancient. We examined, at the pools, the 'Sealed Fountain,' so called; and observed that its principal stones corresponded with those of this ancient aqueduct. In the evening the Khatib came to our tent; and seemed not a little interested by my telling him that his name was in the book before me, and translating to him a passage or two. He has a distinct recollection of your party, and has frequently inquired after you.*

Bereikût.—"We went the next day (March 8th) to Urtâs; and proceeding thence on a S.W. course through several small Wadys, and passing Küsr el-Benât, reached in three quarters of an hour the summit of a ridge commanding a wide prospect, with a ruined village at the opposite base, five minutes distant, to which we descended. Its name is Mersî'a. The foundation walls are standing, covering an area of two or three acres; and we noticed among them a millstone and a few cisterns. It is on a gentle eminence, with a plain or broad valley of the same name before it on the east, running from north to south, and seems to have been compactly built.

"Our course now became S.S.W. and passing Kül'at el-Fahmeh, we reached in twenty minutes a broad open valley running north. I asked the Khatib its name, and he replied, 'Wady Bereikût.' Is not this '*the valley*'

* The following bearings were taken from the hill-side a quarter of a mile from the Pools, which bore S. $71\frac{1}{2}^{\circ}$ E. viz. Frank Mountain S. $63\frac{1}{2}^{\circ}$ E. Convent of St George, near N. $19\frac{1}{2}^{\circ}$ E. Convent in Bethlehem, N. 76° E.

of *Berachah unto this day?* * The suggestion of the identity of the names in the Researches had attracted us this way;† but we were ignorant of the names of the vallies in the vicinity, and had not inquired for them. The identity was rendered more striking by the Sheikh's immediately adding, that it bore this name only opposite the village, and was called by a different one below where it turns S.E., viz. Wady Khanzîreh. The ruined town lies on its western side, on a small eminence, with a higher one on the south; and covers three or four acres. We counted ten cisterns, some of them very large, on which it seems to have depended for its water. It resembled the ruin we had just passed, but was larger. Near its southern extremity three or four of the foundation layers remained of a building, the form of which denoted that it was not probably a private dwelling. The stones were bevelled, and of a larger size than appears to have been usual in the country towns. But the chief attraction to me was the pleasant valley, memorable as the scene of triumph and praise.‡

Kûfin.—"Proceeding from Bereikût W.S.W. and descending into the bed of the large Wady north of Kûfin, in fifteen minutes we fell into the usual road from Bethlehem to Hebron. Kûfin is the identical place described in the Researches as Abu Fîd.|| The two names are on the map, as of separate places. But the name Abu Fîd is not in your Lists, and is an intruder, neither of our Sheikhs had ever heard of it.§

Râmet el-Khûlîl.—"It was a leading object with my companion to examine on the way the remarkable foundations in Râmet el-Khûlîl.¶ But the Khatîb, to

* 2 Chron. xx. 26.

† Vol. II. p. 189.

‡ From Bereikût, Beit Fejjâr bore S. $18\frac{1}{4}^{\circ}$ E. Beit Ummar S. $64\frac{1}{2}^{\circ}$ W.

|| Vol. I. p. 320.

§ Hence the name and village Kûfin, as it now stands on the map, is to be struck out; and the name Kûfin is to be inserted instead of Abu Fîd.—Ed.

¶ Described in Bibl. Res. I. pp. 317, 318.

our surprise, had never heard the name. We consequently left our road too soon, and approached the spot from the east; which I did not afterwards regret, as it led us to notice the ruins of the village, which surrounds the structure, before reaching it. The structure itself was, of course, a complete puzzle to us; and the weather being unfavourable, we decided to visit the spot again. We observed a wall on the east end precisely like the two described; it can be traced for several feet, and is then concealed by rubbish, as is the whole of the north side. The depth of the well, in the south-west angle, we ascertained to be twenty feet; that of the water being five feet.

"We found the direction of the large walls to differ somewhat from your statement. Judging from the eye, we thought they faced the cardinal points as nearly as possible (that is W. and S., instead of N.W. and S.W. as in the Researches), and applying the compass, we found that the variation from due E. and N. lines was in each case less than 5°. I do not forget, that you made only a hurried examination while your animals were proceeding.* The Khatîb, on reaching the place, said that he was acquainted with it; but he knew it only as er-Râm. (Mr Whiting visited the spot at a later period, and his guides called it er-Râmeh.)†

"We repaired to the spot again the next day, and remarked, on approaching it from Hebron by the main road to Bethlehem, that the extent of the ruins is even more evident from this quarter than from the other; but the immense walls in the foreground here naturally absorb the chief attention. The ruins lie on the south slope of a hill, with valleys on all sides except the west. The whole area covered cannot be less than ten acres. The principal foundations lie N. and E. of the large

* This is true; and it is also true that we made no observations by the compass.—Ed.

† Our guide from Dhoheriyeh added el-Khülîl (Hebron) to this latter name, making Râmet el-Khülîl, probably in order to distinguish it from some other er-Râmeh, perhaps the Râmet el-'Amleh which occurs farther on.—Ed.

walls, and several of the stones are bevelled. The surface is strewn with the Mosaic tesserae of ancient pavements. From the walls there is a gradual ascent for about a quarter of a mile to the summit, which is covered with foundations, among which we noticed several fragments of columns. This point commands a fine view of the Mediterranean, through a gap in the hills in the N.W. On the top is a large cistern, excavated in the rock. We found but two other excavations, both small, which could have been cisterns; showing that the main supply of water was from wells or fountains. Opposite the site is an ancient road S. to Hebron which we took on our return; and another runs E. and W. at its foot. The former is on a ridge; E. of which is the small parallel Wady Besâtin. The broad valley which runs E. and W. in front of the site, bears the same name, er-Râmeh.*

"We have here, undoubtedly, the site of an ancient Ramah; but this does not account for the immense foundations which lie there, forming certainly one of the most remarkable monuments in Palestine. Here are the solid walls of an enclosure, two hundred feet by one hundred and sixty, built with smooth hewn stones seventeen and fifteen feet in length and three in breadth, together with a circular well, ten or twelve feet in diameter, built with hewn stones. If the structure is incomplete, for what purpose was it intended when finished? Its position, facing the cardinal points, with a place as for a broad door-way in the west end, would suggest a church. But its form and general appearance were, in the judgment of my companion, fatal to such an hypothesis. Appearances are equally against the probability of its having been designed as a fortress; as it is commanded by an eminence. But there is no evidence that it was ever intended to carry it higher. The upper surface has been graded in a way which slightly indicates the re-

* From the summit of er-Râm Hülhûl bore N. 12° E. Shiyûkh N. 70° E. Beni Na'im in full sight, S. 44° E.

verse ; and there are no remains around as of an unfinished building. The walls and the well, as they now exist, form a structure unique, indeed, and anomalous ; but not manifestly incomplete. This strengthens the supposition, that it was intended to be commemorative as a monument. But is difficult to suppose it erected by the Jews in memory of Abraham, as suggested in the Researches ;* since, to say nothing of its position, or of the counter testimony of Josephus in respect to the patriarch's residence, it bears no marks whatever of Jewish architecture. My companion's artistical knowledge was completely baffled ; and we left the spot perplexed.

" I have remarked, that we returned to Hebron by an ancient road running south. After crossing the Wady, and ascending the gentle slope opposite, about a quarter of a mile south of the large walls, we passed a well on the left of our path, to which there was a descent by steps. I looked into it, and saw that it was an unusual structure, and that a light would be necessary to explore it thoroughly."

" Such is the graphic account given by Mr Wolcott of this interesting spot and its antiquities. In connection with these traces of an extensive ancient site, now bearing the name of er-Râm and er-Râmeh, the idea was very naturally suggested to his mind, whether after all this might not have been the Ramah of the prophet Samuel ? or, at least, the city where he judged Israel, and where he died and was buried.

The difficulties connected with the position of the Ramah of Samuel, are known to every one who has paid attention to the subject. His birth-place, Ramathaim-Zophim, or also Ramah, is said to have belonged to Mount Ephraim ;† and when Saul afterwards, in seeking his father's asses, has passed through Mount Ephraim and the land of Benjamin, he comes to the

* Vol I. p. 318.

† 1 Sam. i. 1. The same place here called Ramathaim-Zophim is elsewhere called also *Ramah*, ib. i. 19. ii. 11.

land of Zuph, where he visits Samuel in Ramah, is anointed by him king of Israel, and then in returning to Gibeah passes by the tomb of Rachel near Bethlehem.* The main difficulty is, to find for Ramah a position, which shall in any sense belong to Mount Ephraim, and shall at the same time be such that a person proceeding from it to Gibeah would not unnaturally pass near to Rachel's tomb.

Monastic tradition has vibrated on this subject between a Ramah near to Lydda, and the lofty site now known as Neby Samwil northwest of Jerusalem. The former is assigned by Eusebius and Jerome in the fourth century, both as the city of Elkanah and Samuel, and the Arimathea of the New Testament. This last is not improbable; but, in respect to the former, such a position satisfies neither of the conditions above pointed out.† As to Neby Samwil, it may be regarded as belonging to Mount Ephraim; but its situation is utterly inconsistent with the idea of Saul's passing by the sepulchre of Rachel on the way to Gibeah. The difficulties in respect to both these positions are fully considered in the Biblical Researches.‡

As it is obvious from the narrative of Saul's wanderings, that the Ramah of Samuel was in the land of Zuph, and that this tract was on the south of the country of Benjamin, the writer of these lines was led to the idea, that possibly there may be a trace of the name Zuph (and so of Ramathaim-Zophim) in the modern Sôba, the name of a place south-west of Jerusalem near the southern border of Benjamin. It lies upon an extension of the mountains of Ephraim, which might there retain the same name; and a not very unnatural detour in going from thence to Jerusalem and Gibeah, would lead the traveller near the tomb of Rachel. Still, it

* 1 Sam. c. ix. x.

† Modern tradition refers the language of Eusebius and Jerome to the present Ramleh, a modern site. See *Bibl. Res.* III. p. 33 sq. 40. sq.

‡ Vol. II. p. 141 sq. Vol. III. p. 40. sq.

must be admitted, that this would by no means be the direct way from Sôba to Gibeah; and for this reason, after having fully treated of the subject in the Researches, I have there expressed the conviction, that full reliance is not to be placed upon the general hypothesis.* I have not since become any more tenacious of that position; and should be happy to be relieved from its difficulties, by the suggestion of any other theory not involving still greater ones.

Such a suggestion Mr Wolcott brings forward in respect to the present er-Râmeh near to Hebron, led to it by the identity of the name. His reasoning in support of this view is minute and somewhat desultory, writing as he was without the necessary literary helps; but the following abstract exhibits, I believe, all his points in their full strength. After remarking, that all former positions have been shewn to be untenable, and that Sôba is at least doubtful, he adduces as probable evidence, in support of his own suggestion, the following particulars:

1. "The prophet defines the position of Rachel's sepulchre with a minuteness, which implies that it was not in sight nor in proximity to his residence. He would not naturally have told Saul so particularly, that it was 'in the border of Benjamin at Zelzah,' if they had not been at some distance from the border and the spot." †

2. "David on escaping from Saul 'came to Samuel to Ramah—and he and Samuel went and dwelt in Naioth. And it was told Saul, saying, Behold David is at Naioth in Ramah.' ‡ Now the most conspicuous village in sight of er-Râm, and the only one visible from the large foundations, is Beni Na'im, which you visited, apparently four or five miles distant in the south-east. The coincidence of the names is indeed less obvious in the original than in the translations;

* Bibl. Res. Vol. II. pp. 330 sq. 332.

† 1 Sam. x. 2.

‡ Ib. xix. 18, 19.

but their identity seems to me probable ; it being the direction in which they would naturally go from apprehension of Saul, and sufficiently near to justify the phrase ' Naioth in Ramah ;' the large town giving its name to the district."

3. " I was forcibly struck with the statement of Procopius, that *Justinian caused a well and a wall to be constructed for St Samuel in Palestine.** I have not the means of ascertaining, whether the original restricts the account to any other spot. If it does not, then a clear light rests upon these large walls and upon this whole locality."

4. " The only passage which may be thought to have a counter bearing, is the very difficult one 1 Sam. i. 1, which represents Ramathaim-Zophim, Samuel's birth-place, as a city of Mount Ephraim. This passage involves the whole narrative under consideration in inextricable confusion and contradiction, except on the only admissible supposition, that the Ramathaim (Ramah) of the prophet's birth, and the Ramah of his residence and death, were two distinct places. The declaration is express, that Ramathaim-Zophim was ' of Mount Ephraim ;' † while nothing is more palpable, than that the narrative respecting Saul is quite irreconcilable with the supposition, that the prophet's residence was within the boundaries of Ephraim. But I do not suppose, that any positive testimony on this topic can be extracted, either from the Scriptures or from Josephus. The most that can be said is, that neither of them intimates that the prophet's place of residence was his birth-place ; and both allow the contrary supposition."

* Procop. de Ædif. Justin. V. 9 ; referred to in the Biblical Researches, II. p. 142.

† Mr Wolcott here goes on to cite Josephus also, as saying explicitly : " Ramathaim, a city of the tribe of Ephraim." This is a misapprehension arising probably from consulting Josephus in a translation. The words of Josephus are : 'Ελκάνης, Διούτης ἀνὴρ, . . . τῆς Ἐφραΐμου πληρουχίας, 'Ραμμαθὰν πόλιν κατοικοῦν, *Elkanah, a Levite, of the tribe of Ephraim, dwelling in the city of Ramatha.*

Besides the preceding particulars, Mr Wolcott sums up the argument as follows: "In favour of the place now suggested, we have the important considerations, that it presents the foundations of an ancient and extensive site; that the name is identical; and that it forcibly meets all the topographical exigencies of the question, a single passage excepted, of which the application is not clear."

In respect to all these particulars, the following remarks and objections present themselves:

1. The suggestion that the Ramah, where Saul visited Samuel, must have been at a distance from Rachel's tomb and the border of Benjamin, does not appear *per se* to favour a site near Hebron any more than it does Sôba. The mention of the border is connected with, and marks the place of, Rachel's tomb, not Ramah. The suggestion, therefore (if well founded), would strictly affect only a position in the immediate vicinity of the sepulchre; such as was assumed for a Ramah by Eusebius and Jerome, from a wrong exposition of Matt. ii. 18; and such as is pointed out by the monks at the present day.*

2. The comparison of *Naioth* with *Beni Na'im* is without good ground. There are no points of resemblance, except the first letter, between the Hebrew *Naioth* (נִיֹּחַ) and the Arabic *Na'im* (ناعم); the latter containing too the intractable letter 'Ain, which is never inserted *de novo* in Hebrew words adopted into the Arabic.†

3. The citation from Procopius cannot refer to the large walls and well near Hebron. If so, it would follow, that in the time of Justinian, in the middle of the sixth century, there was here near Hebron a city called Ramah, generally known and acknowledged as the residence and burial-place of Samuel, to whom Justinian erected this public memorial. But against such a con-

* See Onomast. art. *Ramale*, Bibl. Res. II. p. 331.

† See Bibl. Res. I. p. 137. n. 2.

clusion we have, first, the utter silence of all ancient writers and travellers as to any such city or any such tradition, viz. Antoninus Martyr, who visited the spot near the close of the same century; Eusebius and Jerome in the fourth and fifth centuries; the Bourdeaux pilgrim (Itin. Hieros.) in A. D. 333; and Adamnanus in the seventh century. And further, we have the express testimony of Eusebius and Jerome, that a Ramah near Lydda was in their day regarded as the city of Samuel;* while Adamnanus already alludes to Neby Samwil as the reputed city of the prophet; to which likewise the language of Procopius is most probably to be referred.†

4. The hypothesis which makes the Ramah of the prophet's birth, and that of his residence and death, to have been different cities, and on which this whole theory depends, must be regarded, I think, as untenable. Besides the fact, that their identity has never been called in question by any ancient writer; and that neither the Scriptures nor Josephus afford any hint on which to found a doubt in this respect; there are also several items of positive evidence, which go to sustain the usual view, which regards them as one and the same city. *First*, The fact that Ramah was Samuel's home, that his house was there, that he was buried "in Ramah, even in his own city," ‡ goes far to show that the same Ramah was also his native city. Saul, though king of Israel, was always reckoned to Gibeah as his city. David was born in Bethlehem; and although he reigned seven years in Hebron, and more than thirty years in Jerusalem, yet Bethlehem was always regarded as his own city. || So too our Lord was always reckoned to Nazareth, the city of his parents, where he grew up from

* Onomast, art. *Armatham*. Jerome also relates that the emperor Arcadius had transferred the bones of Samuel to Thrace; adv. Vigilant. Opp. IV. ii. p. 283, ed. Mang. Reland. Pal. p. 965.

† See Bibl. Res. II. p. 142. III. p. 40.

‡ 1 Sam. c. ix. x. c. vii. 17, xxv. l. xxviii. 3.

|| Luke ii. 4.

an infant; and not to Capernaum where he afterwards dwelt.* *Secondly*, Josephus says expressly and repeatedly of the Ramah where Samuel lived and died, that it was his *paternal* or native city (πατρὶς); just as the same term is used, in the New Testament, of Nazareth as the city of our Lord, where his parents dwelt.† *Thirdly*, The Ramah where Samuel resided was in the land of Zuph; and the place of his birth is called Ramathaim-Zophim, or Ramah of the Zophites, equivalent to Ramah in the land of Zuph.‡ The inference is direct and stringent, that the two were identical. Mr Wolcott indeed remarks, that “the term *Zophim* does not seem necessarily to fix the spot in the land of Zuph;” because Elkanah, being a Levite, might be living on Mount Ephraim, within the limits of a different tribe from his ancestors, and the name *Zophim* be added to that of Ramah on account of him and his family as being descendants of Zuph. But this is hypothesis, and somewhat strained withal; and cannot weigh against the direct and natural conclusion, as above stated.

5. Saul, in seeking the asses of his father, passes first through Mount Ephraim, then through the land of Shalisha and the land of Shalim, afterwards through the land of Benjamin, and then at last comes to the land of Zuph.|| Now the implication here is, that the land of Zuph lay adjacent to Benjamin; and that he passed out of one directly into the other. But if the land of Zuph lay near to Hebron, then he must first have passed through the land of Judah, at least to as great an extent as through Benjamin: and the minute detail of the sacred writer would hardly have left this without mention.

All these circumstances being taken into consideration, I am unable to yield assent to the theory which

* Matt. iv. 13. ix. 1.

† Jos. Ant. VI. 4. 6. ib. 13. 5 *ἡ πόλις ἥ ἐστὶν ἐν τῇ πατρὶδι Παλαιστίνῃ*. Matt. xiii. 54, 57. Mark vi. 1, 4.

‡ 1 Sam. i. 1. ix. 5 sq.

|| 1 Sam. ix. 4, 5.

places the Ramah of Samuel at the spot suggested, near to Hebron.

But the question again recurs, to what place these traces of an extensive site, now bearing the name of Ramah, are to be referred? Granting that they all belong to one site, and are not the mingled remains of two or more former villages (for we shall see farther on that the whole neighbourhood is strewed with similar vestiges), they would seem to mark a place of such extent and importance, as to excite surprise how it should have been passed over in utter silence by writers, both of the earlier and middle ages. In the Scriptures, there is no trace of any Ramah in all this region, except "Ramah of the South," a city of the tribe of Simeon, which obviously lay south of Hebron, near the extremity of Palestine.* The crusaders speak of a Ramah, perhaps intended for the same, on the way from Bethlehem to Hebron.† According to Brocardus, it was three leagues from Bethlehem, and two before coming to Mamre; it lay upon a hill, from which could be seen all Arabia even to Mount Seir, all the places around the Dead Sea, and the coast of the Mediterranean from Yâfa to Gaza.‡ This description accords well enough with that of Râmet el-Khûlîl, as above given; but not the distances. Yet, when we take into consideration the general looseness of specification in Eusebius and Jerome, and also in Brocardus and other early writers, in respect to distances, it seems after all not improbable, that the Ramah of the crusaders was at this spot.|| In this way, we might at least account for the

* Josh. xix. 8. 1 Sam. xxx. 27.

† The crusaders were very loose in their Biblical Geography. They found Beer-sheba at Beit Jibrîn, some 20 miles distant from its true site; and would have no difficulty in finding in this neighbourhood an appropriate site for Ramah of the South. *Bibl. Res.* II. p. 361.

‡ Brocardus, c. ix. p. 185. Marinus Sanutus speaks of this Ramah, evidently on mere hearsay, as near Tekoa; *de Secr. fid.* p. 248. Adrichomius copies from him, p. 53.

|| Eusebius and Jerome place Beth-zur at 20 Roman miles

name er-Râmeh, as applied to it by the Arabs at the present day; and the probability is further strengthened by the fact, that this name is not now found elsewhere throughout the whole region.

All this, however, does not clear up the difficulty, as to the true appellation and character of the ancient site to which this name is now attached. Yet there are not wanting several items of more ancient testimony, which go far to show that this spot, now called er-Râmeh, is none other than that which in the early centuries of the Christian era was held, whether truly or falsely, to be the site of the terebinth of Mamre (Engl. Vers. *Plain of Mamre*), near Hebron, where Abraham long pitched his tent, and where he entertained the three angels sent to destroy Sodom.* The testimony of Eusebius and Jerome in the third century shows, that the spot was then pointed out near to Hebron; while from that of Josephus, of the *Itin. Hieros.* in the third century, of Sozomen in the fifth, and of Adamnanus in the seventh, it is clear that it lay not far from Hebron towards Jerusalem.† The *Itin. Hieros.* and Sozomen agree in placing it at the distance of *two* Roman miles from Hebron; Adamnanus gives it *one* mile, though his description accords with the appearance of the present site; while Josephus says it was only six stadia distant from Hebron. As the place during those centuries was well known and much frequented; and as the specification of two miles agrees well with the actual distance from Hebron; there can be little doubt that the notice

from Jerusalem, i. e. 2 R. M. from Hebron; the *Itin. Hieros.* puts it at 11 R. M. from Hebron; and the true distance now turns out to be 4 or 5 R. M. Brocardus gives the distance from Jerusalem to Bethlehem at 3 leagues; and from Bethlehem to Tekoa at 2 leagues; while in fact the latter distance is very considerably the greatest.

* Gen. xiii. 18. xviii. 1.

† Euseb. et Hieron. *Onomasticon*, arts. *Arbock*, *Drys*. Joseph. B. J. IV. 9. 7. *Itin. Hieros.* ed. Wesseling, p. 599. Sozom. *Hist. Ecc.* II. 4. Adamnan. ex. *Arculf.* II. 11.

of Josephus was intended to refer to the same spot, and that his specification of six stadia was either matter of loose estimate on his part, after years of absence, or has crept in by an error on the part of his transcribers.*

Admitting, then, that this was the reputed place of Abraham's terebinth, we can account perhaps for the extensive foundations and vestiges of antiquity. Eusebius and Jerome relate, that the terebinth of Abraham was here remaining until their day; and the former asserts, that it was an object of worship to the Christians, as also to the Gentiles round about, who had set up here an idol and altars. To break up this idolatrous worship Constantine gave orders to erect on the spot a Basilica or church; the oversight of which was entrusted to Eusebius himself.† In connexion with all this, it is likewise related, that this had long been the seat of a celebrated mart or fair, whither the people of the neighbouring country far and wide resorted to buy and sell; and that after the capture of Jerusalem and the overthrow of the Jews by Adrian, about A.D. 130, a great multitude of every age and sex had here been publicly sold as slaves.‡ These facts show conclusively, that not long after the time of Josephus, and for several subsequent centuries, this was a well known and greatly frequented spot; and if they do not necessarily *per se* involve the idea of a town of considerable extent, they

* The statement of Adamnanus was written down from the relation of Arculfus, after his return, and is doubtless a mere estimate made on recollection. That of Josephus may have been the same, writing as he was, long afterwards, at Rome; or, if he wrote at first sixteen (ἑξαῖδισσα) stadia, which would agree with other specifications, it would be easy for a transcriber to omit the latter part (ῖσσα), especially if the word were in any way contracted, as was usual.

† Onomast. l. c. Demonstr. Evang. c. 9. De vita Const. III. 53.

‡ Sozom. Hist. Ecc. II. 4. Hieron. Comm. in Jes. c. 31. Comm. in Zach. xi. 4. Chron. Paschal. A.D. 119, p. 253. See these authorities cited in full, Reland Palest. p. 711-15. Comp. Bibl. Res. II. p. 7.

nevertheless are sufficient to account for the vestiges of such a town, the existence of which is actually demonstrated by the present remains.

In respect to the immense walls, which constitute the most imposing feature of the place, my own mind was, and still is, in doubt between two hypotheses. In the Researches I have said, in reference to the Jewish tradition; "May we not perhaps suppose, that these massive walls are indeed the work of Jewish hands, erected here in ancient days around the spot where the founder of their race had dwelt? On such a supposition, the structure would have corresponded to that around his sepulchre in Hebron."* This is and can be only hypothesis, founded chiefly on the analogy of the structure in Hebron. On the other hand, there is a certain amount of positive testimony which goes rather to refer these walls to the church erected by order of Constantine; and this view is further strengthened by the coincidence of the walls with the cardinal points, the large entrance from the west, and other traces of Roman architecture.† Adamnanus, in the seventh century, relates, that "a large church of stone had been founded here; in the right hand part of which, between two walls of the same immense Basilica, the oak of Mamre was still standing."‡ This would seem rather to imply, that at that time the walls were in much the same state as at present; and were generally referred to the church of Constantine. May it not have been the fact, that the church was indeed only *founded*? that the walls were

* Bibl. Res. I. p. 318. The Jews call it the house of Abraham; and this tradition goes back at least to the time of the crusades.

† Under date of Oct. 1. 1842, and after having visited Ba'albek and other ruins in the north of Palestine, Mr Wolcott writes me as follows: "After what I have now seen of the ruins in the north, I can feel little hesitation in pronouncing the remarkable structure in er-Râm to be *Roman*."

‡ Adamn. II. 11, "lapidea magna fundata est ecclesia; in cuius dextrali parte inter duos grandis ejusdem basilicæ parietes quercus Mambre extat."

raised above the ground, and the building afterwards abandoned, perhaps, on the death of that emperor? Contemporary writers might still speak of it as the church erected by Constantine; and subsequent historians copied them. This view would account for the present appearance of the walls; and also, perhaps, for the absence of those tokens of ecclesiastical architecture, which led Mr Tipping to doubt, whether the structure had ever been a church.*

Ramble in the N.E. of Hebron.—After completing his description of er-Râmeh, Mr Wolcott gives an account of an interesting day's ramble in the same direction from Hebron.

"The next morning, (March 10.) leaving my companion to complete his sketches of Hebron, I went out again in that direction. I was fortunate in securing as a guide Sheikh Khulil of Sa'ir, a village between Hebron and Tekoa. He was a plain man, but was able to read and write; and his local knowledge of the country was extensive. Our path lay along the eastern brow of the valley, through which the Bethlehem road passes. On this was the ancient road, which we soon struck, and which, the Sheikh said, formerly connected Hebron, er-Râmeh, and Jerusalem. Passing the fountains Kushkaleh and Nimreh, from the former of which women

* Since the article was printed, I have learned the new and fanciful hypothesis of Gesenius as to the position of this city; see his *Thesaurus*, p. 1276, art. רָמָה. He places it upon the Frank

Mountain! and assumes that the Ramathaim-Zophim of 1st Sam. i. 1, was merely the native place of Elkanah, and different from the Ramah of verse 19, where he dwelt and where Samuel was born.—All this of course is mere conjecture; and against it there are two insurmountable considerations. One is, that no man who has himself seen the Frank mountain, could for a moment entertain the idea that a city ever lay upon it; and the other is, that in 1st Sam. i. 3 Elkanah goes up out of *his city* to worship at Shiloh, and in verse 19 returns again "to their house, to Ramah;" both of which specifications can refer only to the city just before mentioned, Ramathaim-Zophim. On this last ground Prof. Roediger also rejects the hypothesis. *Allgem. Lit. Zeitung* 1842, No. 72.

were carrying water to the town, while the latter sends out a small stream to irrigate the vineyards, we came to the Bîr Ijda,—the singular well which has been already mentioned.*

This well appears to be a subterranean excavation in the rock. The space between the water and the roof was now about six feet, and the depth of the water about four feet. The Sheikh offered to plunge in with my cord and ascertain its dimensions; but I did not think it necessary. I judged it to be not less than forty feet in length N. and S. and twenty feet broad, and the whole area was full of transparent living water. In the N. W. angle is a well-hole for drawing it out; but it has long since ceased to be needed.

“On the eastern side of this basin, an excavation has been made in the rock, twenty feet N. and S by twelve in the other direction, and formed into a double passage-way running from E. to W. through which the well is now entered by a small door-way from the east. Over the passages at each end are two Roman arches of hewn stone; and the covering is completed by stones laid across on the top. The arches at their junction are supported by short columns, two feet in diameter, resting on square pedestals. There is a door-way only in the northern passage; and a light was necessary to examine the other, which is similar. On the western side of the basin, arches, somewhat smaller, are cut through the rock into the well; the water of which flows into the bottom of the passages. The height of the latter is eight or ten feet, with a slight descent to the water.

“From the well there is a gentle ascent on the west, with ruined foundations on the summit, which I next examined. They cover a considerable surface, and are apparently ancient. Connected with a ruined wine-press, was a cylinder of stone more than three feet in diameter. I noticed that the foundations extended beyond the well on the E. and were of the same general

* See above, page 47.

character ; among them were a few bevelled stones. The name of this site is Râs Jâbreh. It commands a wide view of the Mediterranean on the S. W. But I was more struck with the nearer prospect of ancient villages in ruins. Half a mile distant, and about as far from Râmet el-Khûlîl, was another er-Râm, or a suburb of the former, called Râmet el-'Amleh ; these two, with Khûrbet en-Nusâra and the spot where I stood, making four adjacent hills, crowned with the ruined habitations of a former generation.*

" In taking the bearings given in the note, I was gratified with an unexpected discovery. On our way to Hebron we had passed and examined edh-Dhirweh ; and had also noticed on the hill S. W. the 'ruined tower, perhaps of the time of the crusades,'† of which the Kha-tîb did not know the name. It was now in sight ; and on inquiring of the Sheikh, he replied, that it was *Beit Sûr* ; adding, that it was the Sultân's castle and very old. The identity of the name leaves little room to doubt, that this is the site of the Beth-zur of the Scriptures, and the Bethsura of Josephus. The pointed arches of the present tower, however, as seen from the road, show that it cannot be older than the days of the Saracens.*

" I had much reason to be pleased with my guide. On my reminding him that a Jew in Hebron had given me a different name for one object, he remarked that he did not know the Hebron names, which were perhaps correct ; but he could tell me the name of every spot as

* Bearings from Râs Jâbreh : Beit Sûr, N. 1° E. Hûlhûl, N. 16° E. Shiyûkh, N. 63° E. Yûkin, S. 35° E. Neby Nûh, near Dûra, S. 63½° W. Râmet el-'Amleh, N. 39½° W.

† Biblical Researches I. pp. 319, 320.

‡ Bibl. Res. I. c. This discovery of the name removes the last lingering doubt as to the position of Beth-zur. So strong were previously my own convictions on this point, that the ancient name was inserted on our map in connexion with edh-Dhirweh. It seems now to be applied by the Arabs to the tower ; but the site of the ancient city and fortress would be very likely to include both the tower and the fountain.

known to all the Fellâhin in the land,—which I told him was what I wanted.

“ We now crossed the Wady er-Râmeḥ, which has a meadow-like appearance, and with the adjacent region is called Merj Lisfar. On reaching the large walls, I asked the Sheikh if they were the work of Christians? He replied; ‘ No, this is the work of Abraham; ’ a remark in which one recognizes the modern Jewish tradition.

“ From the summit of er-Râmeḥ, he pointed me to a ruined castle of which he had told me, called Burj el-’Askar, in the valley or gap of the mountains in the N. W. already mentioned; which I think he said was large and built over a stream of water. It is at the northern base of a hill on which, according to him, are the ruins of Beit Kâhal; and on the opposite hill, north, is Ushesh; while on a hill N. E. from the spot where we stood is Râs Towîl. These hills were half an hour or more distant; but no ruins were perceptible to the eye.*

“ The detour which we made in reaching this place from Jerusalem, had taken us within sight of the ruins of Beit ’Ainûn; and as the Sheikh said they were the largest in the vicinity, we now proceeded thither on a N. E. course, and reached the spot in half an hour. We came along the ancient road; and a similar one from er-Râmeḥ to Hülhûl; and crossed two or three others, connecting points which the Sheikh named. They seem not to have been paved; but stones were laid along their sides; and the space between was perhaps filled up. Within the first foundations which we reached in Beit ’Ainûn, were two small prostrate columns with their capitals; and near by were a fountain, now languid, and the walls of a large reservoir. The ruins lie mainly on the lower part of the southern slope of a hill or promontory, about half a mile long and half as broad. The site is evidently ancient; and many of the stones

* From er-Râmeḥ I took the following additional bearings: Râs Towîl N. 82° E. Râmet el-’Amleh S. 78° W. Burj el-’Askar N. 60° W. Ushesh N. 41° W. Beit Sûr N. 6½° W.

are bevelled.—The principal ruin is a building, which the Sheikh called a church; but which I could not make out. It is eighty-three feet long from N. to S. and seventy-two feet broad; but the ends of broken columns built into the walls, and other circumstances, show that this is not the original structure. The stones in these walls, both those which are bevelled and those which are hewn smooth, seem older than any that I afterwards saw in Kurmul, and are more disintegrated; but the columns are less so, and are smaller than those in that place. Some of the stones are of the same kind with the large foundations in er-Râmeh, and more worn.

“The ruins of the town lie on the gentle slope north of this edifice; and the ground is so covered, that one can tread on nothing else. The walls were solidly built; and their foundations remain, preserving the streets and the forms of the dwellings entire, so that one could still draw a very complete plan of the place. The largest stones I saw, were six feet long and three broad, and were bevelled. There were three or four cisterns in the upper part; but the main reliance must have been upon the fountain.—The name of this place suggests the Beth-anoth of Joshua.*

“From the summit of the hill a quarter of a mile north of the site, the Sheikh's village Sa'ir, and a small site of ruins called Abu Duweir, were visible. On the adjacent hills he pointed out to me further the sites of Râs Tûreh and Râs el-'Adeiseh; but no ruins were to be distinguished.†

“Across a small Wady below us, a short distance S. W. of Beit 'Ainûn, the Sheikh said, there was a site called Zeiteh. It was a rocky spot overgrown with

* Josh. xv. 59. Both names have the 'Ain; and Beth-anoth is mentioned in juxtaposition with Halhul and Beth-zur.—En.

† From this hill N. of Beit 'Ainûn the following bearings were taken: Abu Duweir N. 29° E. Râs Tûreh N. 45° E. Sa'ir N. 49° E. Râs Towil S. 85° E. Râs el-'Adeiseh S. 31½° E. er-Râmeh S. 58½° W.

bushes, and I could see no trace of ruins. But on crossing over and entering the thicket, I found the ground covered with foundations, like those we had left.*

"Our course was now S. W. and in half an hour we reached the large and fruitful Wady Beni Salim, having a fountain of the same name on the west, twenty feet deep, with a descent to it; and ruins on the east. I visited the latter; which, though ancient, are not striking.

"It was now late in the afternoon, and we were tired and hungry; having taken a much longer circuit than I had purposed, and having eaten nothing since sunrise. The Sheikh had solaced the toil of climbing over rocks and ruins by incessant smoking; and I had forgotten it in the interest of the pursuit. I had heard of one other site in the vicinity; but it proved unimportant. Proceeding now W. we crossed the large valley through which the Bethlehem road passes, and Wady 'Ain El-keneh beyond it. On the east side of the latter was the wall of an ancient aqueduct, which the Sheikh said formerly conveyed water from Khûrbet en-Nusâra to the Haram in Hebron; and which I afterwards noticed nearer the town. On the western side is the site Sibtta, which we reached in an hour, with no marked foundations, but with some remains of tessellated pavement. There are a few ruined dwellings; and a shepherd and his family, including sheep and goats, were living in a subterranean part of one. The site is pleasant, the surrounding vallies being full of vineyards. The venerable Sinidiân, or Abraham's oak, so called, is at the foot of the slope, five minutes S. E. and just west of it is 'Ain Sibtta, having the appearance of a well.†

"I reached our quarters, somewhat exhausted, an hour after sunset. The excursion much impressed me

* From Zeieh, Shiyûkh bore N. 56° E. Râs Towîl N. 70° E. Râs el-'Adeiseh S. 49° E.

† See Bibl. Res. II. p. 443.—From Sibtta, er-Râmeh bore N. 55½° E. Yûhin S. 51° E. Neby Nûh S. 69½° W.

with the populousness of ancient Judea; and with the truth of the Psalmist's declaration: 'He turneth rivers into a wilderness, and the water-springs into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein.'*

"In my rambles around Hebron I passed over Tell Beilûn on the north, and Tell er-Râs on the north-east of the town; neither of which manifestly was ever its site.† Nor could I hear of any native tradition, which assigned to it any other than its present position."‡

Jews in Hebron.—"We took up our lodgings in the Jewish quarter of the town, which is entered by a single door. Its inmates, thus screened from foreign observation, perform their daily religious services unmolested; and with more constancy than I have elsewhere beheld. I was once present at their morning prayers; and it was deeply touching to look upon these children of Abraham, and hear them chant the Psalms of David in such a spot."

Carmel.—"Our arrangements had all been made, and we left Hebron the next morning, (March 11) at 9½ o'clock, accompanied by Sheikh Khûlîl and another Sheikh from the town, both of them Jehâlîn Arabs, who remained with us until after we reached Sebbeh. We took the direct road to Kurmul; and in half an hour had on our right, a mile distant, the site of ed-Dâr, marked by some olive trees. We crossed over Tell Zif, and passing several unimportant sites, reached Kurmul about noon.||

"The observations made in this place, being princi-

* Ps. cvii. 33.

† From Jebel Beilûn, due N. of the city: Beni Na'im (†) bore S. 61½° E. Yûkin S. 44½° E.

‡ This puts an end to the old report, first found in Benjamin of Tudela, in the twelfth century, that ancient Hebron was situated upon the northern hill, Tell Beilûn; where Brocardus, a century later, speaks of large ruins. This legend has been extensively copied. See Bibl. Res. II. p. 458.—Ed.

|| From Tell Zif, the site ed-Dâr bore N. 35° W.

pally architectural, belong to my companion. On examining the tower,* the stones of which you will remember are small, with a bevel of the faintest kind, we observed a Greek cross distinctly inscribed on the inner wall of the northern arch, and another on the outer south wall several feet from the ground; the stones thus marked having apparently been laid by accident in their present places. The stones appeared to be all of the same age; and we were soon satisfied that the whole structure was erected out of the ruins of another. We discovered, that the 'sloping bulwark' was built on four sides, and that it originally had no connexion with the present structure; for while the latter is little more than eighty feet by sixty, the former is one hundred and seventy-five feet by eighty-five, and includes the large columns which lie east of the tower.

"The columns in the church south of this are similar; and also those in the ruin east of it, which was likewise manifestly a church. The largest stone we saw, was in the latter, covered with sculptured Byzantine ornaments, well preserved, with a Greek cross among them. It had probably been placed over the doorway. On a capital near by were four similar crosses. This church had a sloping bulwark on the west, evidently on account of the steepness of the ground. The large bulwark above mentioned, may likewise have been made to enlarge or strengthen the foundations of the building.

"We have here manifestly the sites of three churches; and my companion thought he could detect a difference in their ages. We observed also some tombs or excavations in the rock, the entrances of which are covered with round arches. These, with the churches, it would seem, are to be referred to the Byzantine Greeks. On a part of the foundations of the principal church, and out of its ruins, the Saracens or crusaders, probably the former, subsequently erected a castle with pointed

* See Bibl. Res. II. p. 198.

arches. This theory explains every thing; and a person on the spot, I think, would hardly withhold his assent to it. We examined only those parts of the town which lie between these three sites. Its ruins are quite similar to those of the other places I had visited."

To Sebbeh.—"Leaving Kurmul at 1½ o'clock, we reached in half an hour the site Tawânah, on the east side of the Tell of that name.* A few peasants were dwelling among the ruins. Proceeding E. we came in an hour more to the border of the 'hill-country of Judea,' on the north side of the deep Wady el-Fedhûl. Descending N.E. and passing the flocks of our Hebron Sheikh, from which our Arabs took care to secure a lamb, we came after two hours to the Bîr esh-Shûrky, a broad well thirty feet deep, by the side of which we encamped for the night.†

"Soon after sunset a strange Arab was discovered in the neighbourhood; and lest he should prove a spy from some hostile band, he was kept a prisoner through the night, and a strict watch set. We had deviated from our course at the desire of the Sheikh; who now sent to an encampment for one of his Bedawîn, who had been at Sebbeh, to act as a guide. I read here the sixty-third Psalm, marked as having been written 'in the wilderness of Judah.'

"On starting the next morning (March 12th), I noticed that the skin of the lamb on which our Arabs had feasted, was tied to the back of one of them, the wool inside to keep him warm, and the skin exposed to the sun to dry. Passing on the way a small collection of water, the Sheikh called for some; and one of his men putting his hands together and filling them, brought it to his master, who sat on his horse and drank out of this primitive cup. Sheikh Khûlîl stooped down and offered to convey a draught to my own lips in the same way; which I civilly declined.

* See also Bibl. Res. II. p. 201. p. 476. n. 3.

† From a point five minutes E.S.E. of the Bîr, the Frank Mountain bore N. 4° E. Tell es-Sûfra, near N. 46° E.

" We had started at 8 o'clock. Our course was S.E. and we were able to form a good idea of the nature of the country between the hills of Judea and the Dead Sea. There seemed to be three marked divisions, of about equal width. The hills are succeeded by an undulating country, at this season verdant, and forming the principal pasture-ground of the Bedawîn. Then comes a range of white, naked, conical hills, mostly barren. Next to these, bordering upon the sea, is a rugged, rocky strip, cut through by deep Wadys. These divisions sometimes run into each other; and in some parts of the great slope are not so marked; but in this section they were particularly observable.

" At 10 $\frac{1}{4}$ o'clock we reached the Wady Seyâl, at the line between the last two divisions, where it breaks down into a magnificent chasm. Ascending its southern bank, we came in three quarters of an hour to the brow of a hill, from which we had our first view of Sebbeh, bearing E. still two miles distant. Descending the steep declivity by a zigzag path, and crossing slopes of a burnt aspect, we reached about noon the western base of the rock of Sebbeh, where we are now encamped."

SEBBEH.

JERUSALEM, March 21. 1842.

" The preceeding notices, which are much longer than I intended, left me no time to write a description of Sebbeh on the spot; and I now supply it from my notes. I may say in a word, that its identity with Masada is unquestionable; and that the interest of the site consists rather in its natural position and features than in its architectural remains.*

* We saw Sebbeh only from 'Ain Jidy; and its very singular position led us afterwards to identify it with Masada. See Bibl. Res. II. p. 240. The main passage where Josephus describes Masada, is in Bell. Jud. VII. 8. 2. seq. Comp. also B. J. IV. 7. 2. Antiq. XIV. 11. 7. ib. 13. 9. ib. 14. 6.—Ed.

" The declivity which we descended, as mentioned above, introduced us to scenery of which the pass of 'Ain Jidy will give you a fair idea. Rocky precipices of a rich reddish-brown colour surrounded us ; and before us, across a scorched and desolate tract, were the cliff of Sebbeh with its ruins, the adjacent heights with rugged defiles between, and the Dead Sea lying motionless in its bed beneath. The aspect of the whole was that of lonely and stern grandeur.

" The rock of Sebbeh is opposite to the peninsula of the sea ; and is itself separated from the water by a shoal or sand bank, two or three miles in width from north to south. This extends out on the northern side of the cliff, which projects beyond the mountain range. The mountains on the south are in a line with it, and of the same height ; and it is separated from them by the deep and precipitous Wady Sinein. On the west a smaller Wady separates it from more moderate hills, above which it rises. Its isolation is thus complete.

" We encamped at the western base ; and, after resting a little, made the ascent from the same side, and accomplished it without difficulty, using occasionally both hands and feet, and proceeding at the steepest point on an embankment which remains. This is the only spot where the rock can now be climbed ; the pass on the east, described by Josephus, seems to have been swept away. The language of that historian respecting the loftiness of the site, is not very extravagant. It requires firm nerves to stand over its steepest sides and look directly down. The depth at these points cannot be less than a thousand feet, and we thought it more. The highest points of the rock are on the north and the south-west ; the ground sloping in a gentle Wady towards the south-east corner. The whole area we estimated at three-quarters of a mile in length from N. to S. and a third of a mile in breadth. There are no traces of vegetation, except in the bottoms of some of the open cisterns.

" On approaching the rock from the west, the

'white promontory,' as Josephus appropriately calls it, is seen on this side near the northern end. This is the point where the siege was pressed and carried; and here we ascended. Both before and after the ascent, we observed the 'wall built round about the entire top of the hill by King Herod;' all the lower part of which remains. Its colour was the same dark red as the rock, though it is said to have been 'composed of white stone;' but on breaking the stone, it appeared that it was naturally whitish, and had been burnt brown by the sun.

"In the existing foundations we could trace only the general outlines of the structures which Josephus describes. The peculiar form of some, composed of long parallel rooms, indicated that they had been store-houses or barracks, rather than private dwellings. The architecture, both of the wall and of the buildings, was of one kind, consisting of rough stones quarried probably on the summit, laid loosely together, and the interstices filled in with small pieces of stone. It had the appearance of cobbled work. We thought, at first, it could hardly be the work of Herod; but there can be no doubt that it is so. The stone is of the most durable kind, and there are no traces of more ancient work; and these would be almost the only materials accessible in such a spot.

"Near the head of the ascent is a modern ruin, consisting chiefly of a gateway of square hewn stones, with a pointed arch. We saw no other architecture which we thought of the same age. Near this is a small building with a circular recess in the eastern wall of its principal room. Forty or fifty feet below the northern summit, are the foundations of a round tower, to which we did not attempt to descend. Near by are windows cut in the rock, with their sides whitened, probably belonging to some large cistern now covered up. We found a cistern excavated in the south-west corner of the rock, with similar windows in its southern end at the top, and with a descent to a doorway in the top of

its northern end, from which a flight of steps descends into the cistern itself. It is nearly fifty feet deep, a hundred long, and forty broad; and its walls are still covered with a white cement which served us for an album. The other cisterns that we saw, were not large; and some of them were still covered over with small round arches. Fragments of pottery lay scattered on the surface of the rock.

“ But the relic which perhaps interested us the most, was without the rock, on the ground below. Josephus says, that the Roman general ‘ built a wall quite around the entire fortress.’ As we stood on the summit of the rock, we could trace every part of that wall, carried along the low ground, and, wherever it met a precipice, commencing again on the high summit above; thus making the entire circuit of the place. Connected with it, at intervals, were the walls of the Roman camps, built as described by Josephus in his chapter on the Roman armies and camps.* The principal camps were opposite the N.W. and S.E. corners;† the former being the spot where Josephus places that of the Roman general. The outline of the works, as seen from the heights above, is as complete as if they had been but recently abandoned.

“ We afterwards examined the wall in places, and found it six feet broad and built like the walls above, but more rudely. It had of course crumbled, and was probably never high. It brought the siege before us with an air of reality; and recalled to our minds, as we looked down upon it, the awful immolation which had taken place on the spot where we stood. It was also a stupendous illustration of the Roman perseverance that subdued the world, which could sit down so deliberately in such a desert, and commence a siege with such a work; and, I may add, which could scale such a fortress. We found among the rocks below a round stone,

* Joseph. B. J. III. c. 5.

† The Roman camp on the S.E. quarter of Sebbeh (Masada), was on the flat below, towards the sea.

which had probably been hurled from a catapult. We launched, by way of diversion, some of the large stones from the original wall towards the Dead Sea ; none of which reached the Roman lines, half a mile or more distant ; though some of them stopped not far short, making the most stupendous bounds.

“ I was desirous of making the circuit of the rock. The declivity which we had descended in reaching it, left us on an offset of the mountain, still several hundred feet above the sea. The Wady which runs on the west of the cliff, is on this elevation. But at the extremities of the rock, the ground suddenly breaks down into deep fissures, and soon reaches the lower level. I followed the above Wady southwards ; and found that the cleft which forms the southern boundary of the rock, was a perpendicular descent from it. The S.W. corner of the rock forms a kind of bastion, opposite to which the side of the Wady is shelving. Descending here carefully, I reached the bottom, walled in on three sides by rocky ramparts, their sombre craggy peaks frowning above, while torn and disjointed masses from them strewed the bed of the valley. I followed this chasm, descending steeply E. by N. and in an hour from leaving the tent had not reached the east side of the rock ; when I was arrested by the shouts of our Arabs on the cliff behind me, calling and beckoning to me to return. The reason I soon discovered in the appearance of three wild Bedawin with clubs, whom they had noticed, who accosted me with a demand for a *bakhshish* ; which however they showed no disposition to enforce. This of course put an end to further observations in that quarter,—fortunately, perhaps, as in any event the circuit would have been longer and more fatiguing than I had contemplated.

“ It was one of the most interesting circumstances connected with Sebbeh, that it commanded a complete view of the Dead Sea, which lay beneath us in its length and breadth. We spread your map before us ; and were struck with its general accuracy ; my companion

remarking, that he considered it the greatest triumph of your work.* We noticed some slight variations in the south end of the peninsula and in the coast between Sebbeh and 'Ain Jidy, which could not be detected at the latter place. There are two bays, one quite small, in the south end of the peninsula; the bearing refers to the inner and larger one. The peninsula is too deeply shaded on the map. It appears to the eye as a flat sand-bank, in striking contrast with the bold mountains which tower above it. Though furrowed by the waters, it is still a plain.† Sebbeh, of which you had but a single longitudinal bearing, has been placed, you will perceive, too far south, relatively at least to the peninsula. It is in the rear of the sand-bank or shoal put down on the western coast; the middle of the rock being about opposite to the south end of the bay on the north of the peninsula. Of the two horns or points marked on that western sand-bank, the southernmost is

* This testimony is the more gratifying, inasmuch as our map is the first attempt to lay down the form of the Dead Sea with any thing like precision. The basis of the map was an outline sketched by me from recollection several months afterwards, and carefully filled out and corrected by our numerous bearings and distances.—Since the preceding part of this note was written, I have received a letter from Mr Wolcott, dated October 1. 1842, which contains the following passage: "In regard to your map of the Dead Sea, my companion inferred that you were accustomed to draw outlines. He went to the summit of the cliff over 'Ain Jidy, to get a view, and returned with the remark, that he had seen the original of your map; that you had sketched the sea exactly as it appeared from that point, or as it would appear to one who had not seen it from Sebbeh." It is but justice to remark, that we too had enjoyed another view of the whole sea from ez-Zuweirah, a point considerably farther south than Sebbeh; and had likewise travelled along the whole western coast north of 'Ain Jidy.—Ed.

† So it is represented in the text of the Biblical Researches, II. p. 233. But Irby and Mangles, who were upon it, describe it as having "steep sloping sides, terminating at the summit in sharp triangular points," and varying from ten to thirty feet in height. The shading was intended only to represent this; but was made much too strong, in spite of my representations.—Ed.

formed by Wady Sinein, which bounds Sebbeh on the south; and the northern by Wady Seyâl, which my companion thought to be more than three miles N. of Sebbeh, though to my unpractised eye it seemed much less. The bearings taken are given in the note.*

We remained at Sebbeh until March 15th; our Arabs having been kept contented the last day by a feast upon a Beden, shot on the top of the rock. Our own supplies were getting low. We had been informed that there was water near; but could obtain it only from the collections which the recent rains had left in the hollows of the rocks; confirming the remark of Josephus, that water as well as food was brought hither to the Roman army from a distance."

RETURN TO JERUSALEM.

To 'Ain Jidy—"We left Sebbeh March 15, at 7½ o'clock. Taking a circuitous path for an hour over the uneven offset above mentioned, which is about two miles wide, and sprinkled with volcanic stones, we descended a second declivity as steep as the first, by a zigzag path, a little south of Wady Seyâl. We were half an hour making the descent; and at 9.15 reached the bed of the Wady at a point about a mile from the mountains and apparently about twice as far from the sea.† After

* Bearings from Sebbeh: North end(?) of the Dead Sea, N. 20° E. South end of the Dead Sea or S.E. point of Khashma Udum, S. 2¼° E. North end of Penins. N. 81° E. South end of do. S. 37¼° E. South end of northern bay, S. 71¼° E. North end of southern bay, S. 45¼° E. 'Ain Jidy N. 17° E. Wady Môjib, mouth, N. 59¼° E. Wady Shegig(?) N. 69° E. The above were taken three hundred feet from the N. point of the rock. From this point (my former position bearing S. 8¼° E.) Wady Seyâl, where it leaves the mountain, bore N. 15° W. The same where it reaches the water, across the flat or sand-bank, bore N. 67° E.

† From the bed of Wady Seyâl, Wady Môjib bore N. 65° E. Wady Shegig N. 77° E. North point of Penins. S. 86° E. Sebbeh S. 15° W.

stopping for half an hour, we proceeded, and at 11.45 reached the bed of Wady Khūbarah, at a point farther from the mountain and much nearer the sea than before.* This Wady pushes out a point of the sand-bank into the sea, similar to Wady Seyāl and Sinein, but not so long as the former. North of Wady Khūbarah the sea approaches the mountain, forming an indentation as given in the map; between which and the north bank of the Wady is Birket el-Khūlīl, a large natural depression in the sand-bank. Our Arabs picked up small pieces of bitumen on the shore. I noticed a peculiar insect (of which two or three were caught for me), a species of large black grasshopper, feeding on a shrub by the water side. Soon after passing Birket el-Khūlīl, we were annoyed for a short distance by a strong sulphurous smell from the water. We did not notice it elsewhere; but here it was offensive. At one o'clock we passed the mouth of Wady 'Areijeh, a mile or more from 'Ain Jidy; and reached this latter place in about six hours from Sebbeh. I have seldom heard a more grateful sound than the murmur of the fountain after so dreary a ride.† The "apples of Sodom" were now hanging dry on the tree; and in this state we brought some of them away.‡

* From Wady Khūbarah, Wady Mōjib bore N. 77° E. North point of Penins. S. 57° E.

† Bearings from 'Ain Jidy: Wady Mōjib S. 84° E. Wady Shegig S. 59° E. North point of Penins. S. 34½° E. Sebbeh S. 17° W. South-east point of Khashm Usdum S. 5° W. Wady 'Areijeh where it leaves the mountains, S. 47° W. The same where it reaches the sea, S. 25° E.—[These bearings differ from ours at 'Ain Jidy; but the author does not specify the point where they were taken. If from the fountain, as is perhaps probable, they would be nearly equivalent to ours, which were taken from the shore. Bibl. Res. II. p. 207, 213.—ED.]

‡ See Bibl. Res. II. p. 235, sq. Under date of July 5. Mr Wolcott writes to me: "I have reserved for you a cluster of the apples of Sodom, light as vanity; with a branch of the tree." His companion Mr Tipping, afterwards visited Jerash, Busrah, &c. and saw trees of the apple of Sodom (el-Osher) two or three hours east of the Jordan in the plain.—ED.

To the Frank Mountain.—"The next morning (March 16) we ascended the terrible pass. The descent which we had made further south, at two stages, we here recovered at one. Proceeding W.N.W. for an hour, we reached at noon, in the district el-Khūṣasah, the ruined Kūsṛ el-Mūkreh, overhanging on the east the capacious basin of the Ghâr. This was once a small fort; but the stones, which resemble those of Sebbeh, did not indicate its age. The high bank on which it stands is a prominent object as seen from the west. From the basin below, a small Wady ascends to Be-reikût.*

"Continuing our course and passing among verdant slopes, encampments of the Jehâlin and the Ta'âmīrah, we entered the hill country, and reached Tekû'a late in the afternoon, where we encamped.† We noticed, on the 'octagonal baptismal font' among the ruins here, Byzantine ornaments sculptured on two opposite sides, and corresponding Greek crosses on two others. At the southwest corner of the ruin, supposed to have been a castle, we saw columns and capitals, indicating rather a church; the form of which, however, we could not trace in the foundations.

"On the following morning (March 17) we proceeded to the Frank Mountain; passing on our way 'Ain Hamdeh and a scarcely perceptible site, called Bedefelûeh. Having reached the summit of the mountain and examined its remains,‡ we noticed an ancient passage-way, twelve feet wide, running straight down the north-eastern side of the descent. The upper part was a little depressed, and the lower raised; and the rubbish remains in the latter. The ground below, on the north of it, is raised by terraces, built with stones like those on the summit. I had noted these points before

* Bearings from Kūsṛ el-Mūkreh: Kurmul S. 67° W. Yûkin N. 88½° W. ez-Za'feraneh N. 38½° W. Frank Mountain, N. 14½ W.

† See Biblical Researches, Vol. II. p. 182.

‡ Ibid. II. pp. 170-173.

observing their exact coincidence with the account given by Josephus of the fortress of Herodium ; though ' the steps of polished stones, in number two hundred, which composed a straight ascent up,' are of course swept away. The ruins below are evidently Roman, and are more extensive than they appear from the summit ; but the character of the buildings cannot be fully determined. Two vaults of hewn stone remain ; and below a wall, three hundred feet in length (in part perhaps a terrace), are the foundations of a round tower. Among the ruins adjacent to the large reservoir, are bevelled stones and the small tesserae of Mosaic work. The present name of the site is Sto'bal."

Josephus.—This burial-place of Herod was the last spot which we examined ; and I cannot here take leave of Josephus, our travelling companion, without a testimony of my confidence in him as an historian. On some points, especially in respect to dimensions and distances, he has given only estimates, often imperfect and loose. But in the particulars in which I have had occasion to compare and prove him, I have been impressed with his general accuracy. And my surprise is, that under the circumstances in which he wrote, he should have produced so faithful a narrative.*

"We had some discussion, whether the description of Masada by Josephus was that of an eye-witness. Its general accuracy seemed to require such a supposition ; but as the principal theatre of his own actions was in the north, my companion thought we had no right to send him south without more decisive testimony. I afterwards noticed, that in speaking of Lot's wife and the pillar of salt, he says that he had himself visited the monument.† This left no doubt on either of our minds, that he had seen Masada, and that his statements respecting it were founded in a great measure on personal observation.

* See the similar remarks, *Bibl. Res.* I. p. 415.

† *Joseph. Antiq.* I. 11. 4.

“Returning through Beit Ta'mar to Bethlehem, we reached Jerusalem a little after noon, March 17.”

VI. FROM JERUSALEM NORTHWARDS TO BEIRUT.

About a fortnight after his return from Sebbeh, Mr Wolcott left the Holy City for Beirût. His route varied from ours in several important points, especially between Samaria and Nazareth, and from Safed to Sidon. The account of this journey is perhaps more exclusively and minutely topographical than most readers would desire; yet, besides the matters of interest everywhere interspersed, the information which it affords is highly important in itself, as affording materials for filling out the map of Palestine, and for correcting in several particulars that given in the Biblical Researches. The narrative is in his own words, addressed as before, to the Rev. E. Smith.

BEIRUT, *May* 13. 1842.

“On my route hither, it was a leading object with me to secure guides at the different stages, who were well acquainted with the country; and this I did at some extra trouble and expense. I took the same bearings with yourself only in two or three instances; and those probably not in the same position. A few only need explanation; which is given in the notes. I was much impressed, throughout the journey, with the accuracy of your bearings.

“In every instance, here as elsewhere, in which I could not procure the Arabic orthography of a name as written by intelligent natives, I have given it as doubtful.

“*April* 1. Left Jerusalem at two P. M. on horseback, to return to Beirût; and passing Bîreh and Beitîn, reached 'Ain Yebrûd at 6.30. The situation of this place is fine, encompassed on every side by fertile val-

lies ; but the surrounding hills cut off the prospect, except towards the west.*

" *April 2.* Leaving 'Ain Yebrûd at 7.20, and crossing circuitously N.N. E. its northern valley, I reached in half an hour a ridge ;† whence I saw the large foundations of a ruined fortress on a neighbouring hill, of which I could here learn no other name than el-Burj, but afterwards heard also the name of el-Burj 'Azzil. Descending the deep valley along its eastern base, I passed the ruins in twenty minutes ; and in ten more crossed the Wady el-Jîb running under its northern base, and ascending a branch of it reached at 8.35, 'Ain Harâmîeyeh in a narrow but pleasant valley. Connected with this fountain is a large ruined reservoir, built with stones rudely bevelled. This could never have been the site of a town ; and I could only connect the work with the castle above mentioned, which was still in sight, bearing S. 33° W.

" At 9.05 the path left the deeper branch of the Wady here coming down from the east ; and ascending north I passed in ten minutes the small village et-Tell on the left, and reached at 9.30 the watershed in an open country. Descending now gradually, I soon came to Wady Sinjil, east of the village ; and proceeded directly to Seilûn (Shiloh), which I reached at 10.15.‡ The adjacent vallies were now green, and the situation pleasant ; and I have since observed in turning over Josephus, that he says the tabernacle was pitched in Shiloh 'because of the beauty of its situation.'|| Passing up N.E. and N. through the valley in which are the exca-

* From 'Ain Yebrûd, Kefr 'Ana, a ruin, bore N. 28° E. Arnâtieh N. 86° W. Dûrah N. 84° W. Jufna (direction) N. 68° W. Bir Zeit N. 64° W. 'Ain Sinia N. 28° W. 'Atâra N. 25° W.

† Here Yebrûd bore N. 51° W. 'Atâra N. 45° W. el-Burj N. 25° W.

‡ See the note of the same route, Bibl. Res. III. pp. 82, 83.—For Seilûn, see *ibid.* p. 85, sq.

|| Jos. Ant. V. 1. 19.

vated sepulchres and the fountain, I came in half an hour to a fine tract of table-land or ridge, on which lies the village Kūriyût five minutes towards the west. The place is small, with no very definite traces of antiquity.*

"A leading inquiry with me on this route was for the site of Alexandrinum, one of Herod's celebrated fortresses; which, according to Josephus, was on a high hill and near Coreæ.† Assuming the identity of the latter with this village, I made a particular investigation in the vicinity; but ascertained nothing which corresponded with the account. I then asked the inhabitants, if there was no tradition among them of an ancient fortress built on a neighbouring hill. They at once named the ruins I had passed more than two hours before, which they called Burj 'Azzil, and said they knew of no more. As I could hear of no other remains, and was aware of no other ancient castle in this direction, it seems not improbable that this may prove to be Alexandrinum. The identity did not occur to me in passing, or I could easily have examined it. Some traces of that fortress would be likely to exist, as it appears to have been twice rebuilt.‡ The two sons of Herod, after their mock trial at Beirût, were taken to Sebūstieh and strangled, and their bodies carried in the night to Alexandrinum.|| We should naturally perhaps look for it further to the north.

"From Kūriyût I set off at 12.05, curving N.E. across the deep Wady Khūlil running west below the

* The identity of this place with the Coreæ (Κορέαι) of Josephus, is suggested Bibl. Res. III. p. 83. n. 3.—Here Sinjil bore S. 42° W. Abu el-'Anf S. 56° W. Sheikh Suliemân el-Fārsy, a commanding Wely, N. 21½° W. The direction of 'Akrabeh was said to be exactly N.E.

† Jos. Antiq. XIV. 3. 4. ib. 5. 2. B. J. I. 6. 5.

‡ Jos. Antiq. XIV. 6. 1. ib. 15. 4. B. J. I. 8. 2. ib. 16. 3.—The suggestion in the text seems not improbable; and the place is worthy of examination with reference to this very point.—Ed.

|| Joseph. Antiq. XVI. 11. 7. B. J. I. 27. 6.

place, and reached at 12.30 the opposite ridge.* Descending now N. W. at one o'clock I came to the deep bed of Wady Rûmeh running west below the village Telfit on the south; and in five minutes more reached the opposite summit.† Leaving the village Kûbalân on the right after five minutes, and descending N. N. W. steeply, I entered at 1.30 the broad basin of Wady Yetma running S. W.‡ The course was now N. ascending and passing some small ruins on the left, and brought me at 1.50 to the watershed.|| From this the route again descended N. W. and at 2.10 struck and followed N. and N. W. the bed of Wady esh-Sha'ar, until it entered el-Mûkhna, the large plain adjacent to Nâbulus. I was opposite to Hawâra at 2.45; having passed Bieta on the right and 'Ain Abûs on the left. At 3.15, opposite the white Wely Abu Isma'il, my path was a quarter of a mile E. of the direct road from Sinjil. The two unite at the fountain in the valley of Nâbulus; mine entering the valley at its mouth along the bottom.

"April 3d.—I ascended Mount Gerizim in company with several of the inhabitants, who were familiar with the country around, and gave me the names of all the villages in sight. I took my position near the S. E. corner, which commanded the view of the greatest number. On the N. E. corner, at some distance from the principal foundations, were the ruins of a fortress, which I did not examine, but which they said was once important. I took here my bearings, which are given in the note.§

* From this ridge, Jâlûd bore S. 39° E. Kûriyût S. 40° W. Telfit N. 50° W. Suliemân el-Fârsy N. 28° W.

† From this summit, Kûbalân (five minutes below) bore N. 5° E. Telfit due S. Kûriyût S. 2° W. Suliemân el-Fârsy N. 29° W.

‡ From Wady Yetma, Kûbalân bore S. 39° E. Yâsûf N. 88° W. Yetma N. 85° W.—[Of this valley, Wady Yetma, we were unable to learn the name; see Bibl. Res. III. p. 91, 92.—Ed.]

|| From this point, Kûriyût bore S. 7° E. Suliemân el-Fârsy N. 33° W.

§ Bearings from Mount Gerizim, S. E. corner: Sitty Sala-

"I examined the three sources from which Nâbulus is supplied with water. The Nahr Kûriyûn gushes out a copious stream in the upper part of the town, and is covered with a large dome, with a descent to the water by steps. The Râs el-'Ain issues from a gap in the mountain, about a hundred rods S. from the west end of the city, and the water is conveyed from it by an aqueduct. Below this, just within the city, is 'Ain el-'Asal. These are all distinct. I was assured that there is no well within the town, as stated by Buckingham.

"*April 4th.* Having secured a guide who was well acquainted with the country, I left Nâbulus at half-past six o'clock, proceeding down the valley. At 7.40 I reached the first gentle ascent towards Sebüstieh,* and at 8.20 came to the eminence which commands a view of that place.† Half an hour more brought me

miyeh, on the side of Mount Ebal, bore due N. (This is the Wely of a Muslim female saint, who is said to have come from Egypt, and now gives name to the mountain). Summit of Mount Ebal N. 6° E. Tûbâs N. 41° E. Burj el-Fâri'a N. 42° E. Jebel el-Beidan, with a ruined Mukâm, N. 53½° E. 'Azmût N. 58° E. Deir el-Hatab N. 72½° E. Sâlim N. 85° E. Beit Dejan S. 79½° E. Beit Fârik S. 61° E. Raujib S. 54° E. 'Awerta S. 9° E. Kefr Küllin (below) S. 5° E. Kûbalân S. 1° E. Haudela S. 3° W. Yâsûf S. 21½° W. Kûzeh S. 22° W. Hawâra, S. 24° W. (Beita, a large village, lies half an hour S. 65° E. from Hawâra, as I ascertained in passing between them). Lubban (?) S. 27½° W. Suleimân el-Fârsy (Wely) S. 55° W. Jell Arba'in (Wely) N. 86° W. Kuryet Hajja N. 81° W. 'Arâk Sûr N. 75° W. Kûr N. 74½° W. Kuryet Jit N. 74° W. Beit Sid N. 70° W. Sheikh 'Amâd, a Wely on the western ridge of Mount Ebal N. 15½° W. At the opening of the valley of Nâbulus on the east, are two small villages, one on each side, not visible from my position, Belât on the S. and Askar on the N. the latter a little more E. than the former.—(This is doubtless the Askar of Scholz and Berggren, a name which we did not hear; see Bibl. Res. III. p. 103, n. 4.—Ed.

* From this point, Zawata bore N. 88° E. Beit Uzin S. 18° E. Juneid S. 16° E. Beit Iba S. 5° W. Beit Sid N. 70½° W.

† From this hill, Beit Uzin bore S. 23° E. Juneid S. 22½° E. Beit Iba, S. 17° E. Sûrra S. 9½° W. Keisin S. 33° W. Deir Sheraf S. 44° W. Kûr S. 79° W. Kefr Lebad N. 58° W. Râmin N. 54° W.

to the site ; and, after examining the remains, I ascended the summit west of the village, and from the highest point took the bearings given in the note.*

"Setting off again at eleven o'clock, the road led by an amphitheatre sunk in the northern hill-side, with several columns standing in it. In half an hour I reached Burka ;† and at 11.55 the summit of the ridge above, near a small Wely.‡ After proceeding N.E. for ten minutes, there was the brow of a broad valley with several villages in sight.|| I passed Fendekümieh

* Bearings from Sebüstieh : Burka N. 12° E. Ibáb (a Wely above Burka, name doubtful), N. 19° E. Beit Imrin N. 61° E. Nákúrah S. 36° E. Juneid S. 19½° E. Sürra S. 3° W. Deir Sheraf S. 7° W. Keisin S. 15° W. Kuryet Jit S. 21° W. Kúr S. 68° W. Sefárin S. 79° W. Kefr Lebad N. 72° W. Rámin N. 67° W. These bearings, as compared with those in the Biblical Researches (III. p. 144, n. 3), require some explanation. Túl Keram, of which it is intimated in Kiepert's Memoir (p. 49) that the name may have been applied to a wrong place, was not visible on the route. The guide here said it lay some distance N.W. The village you saw was evidently Sefárin. Neither was Beit Sid in sight. I had on the way observed it disappear beyond a hill. The village you took for it appears to have been the Kúr of my guide ; which too another guide had pointed out to me from Gerizim. Your bearing of Kuryet Jit is probably a typographical error, and yet, if your position commanded this place, it must also have commanded Keisin ; of which you here give no bearing. Juneid, I saw, on the top of a hill ; but Beit Iba, which is lower down, was cut off by an intervening ridge. I noted these variations on the spot.—(It is proper to say, that although our guide from Nábulus to Sebüstieh proved to be ignorant of the country, yet the villages in sight from Sebüstieh were pointed out and named to us by an intelligent inhabitant of the village, and were noted down with care according to the information he gave.—Ed.

† From Burka, Kuryet Jit bore S. 19° W. Sefárin S. 59° W.

‡ From this ridge (the Wely Ibáb five minutes distant bearing N. 63° E.) Sebüstieh bore due S. Keisin S. 15° W. 'Atára N. 54° W. er-Rámeh N. 20½° W.

|| From this brow, 'Ajjeħ bore N. 4½° E. 'Anaza N. 25° E. Jebel esh-Sheikh N. 32½° E. Silet ed-Dahr (below) N. 67° W. 'Atára N. 63° W. Kefr Rá'y N. 25° W. er-Rámeh N. 24° W. —Fahmeħ was visible, but I did not notice it at the time. Kefr Rá'y is probably the "Caphar Arab" of Maundrell ; and Sileħ his "Selee ;" Maundr. March 23, 24.

at 12.15, leaving it a little on the right; and in fifteen minutes more reached the bottom of the Wady, running W. with Jeba' at some distance on the right. Here I left the more direct road on the right, and crossing two or three swells in the valley, came at one o'clock to the village 'Ajjeḥ, situated like er-Râmeḥ near it on a hill, and commanding a good view.*

"Hence a course N.E. and verging northward brought me at 1.30 to the direct road which I had left, and which from this point led N.N.W. to the village 'Arrabeh, not here in sight. Continuing my course, the country was now open, with round hills and broad vallies, both verdant. At 2.15 the course became N. by E. through a meadow-like tract, skirted by low hills; and half an hour later, from a gentle swell, there was a view of some villages among them on its border.† In ten minutes more I passed the village Kûbâtîyeh, with its large olive-grove at some distance on the right in a valley, on the east of the plain. My course gradually becoming E.N.E., brought me at four o'clock to the village Bürkîn at the extremity of the plain, in an olive plantation, with a valley on the north. From it I saw Kefr Kûd, about half an hour distant, in a valley in the opposite hills.‡

"*April 5th.* Leaving Bürkîn at half-past six o'clock and crossing the valley, I proceeded N. and N.W. along Wady Rûstûk until 7.05; when it turned N.E. into the great plain, having the village Kefr Adân on its right bank. I ascended the other bank, N.W., and at 7.15, from a hill five minutes on the left

* Bearings from 'Ajjeḥ: Jebel esh-Sheikh N. 34° E. 'Anaza S. 78° E. Jeba' S. 26° E. Fendekûmieḥ S. 4½° E. Ibâb (Wely) S. 2° W. Sîlet ed-Dahr (direction) S. 16° W. 'Atâra S. 45° W. er-Râmeḥ S. 76° W. Kefr Râ'y (direction) N. 55° W. Fahmeḥ N. 24½° W.

† From this point Jebel esh-Sheikh bore N. 34° E. Ibâb (Wely) S. 20½° W. 'Arrabeh S. 67° W. Yâ'bud N. 56° W. Kufeireḥ N. 36° W.

‡ From Bürkîn, Jebel esh-Sheikh bore N. 28° E. Wezar N. 56° E. 'Arâneḥ N. 59° E. 'Arrabeh S. 49° W. Kefr Kûd N. 84° W.

of the road, had an extensive view.* Continuing N. down a small Wady, I passed in ten minutes Yâmôn, in a small valley five minutes on the left; and proceeding N.N.E., reached at eight o'clock the border of the Plain of Esdraelon, with several of its villages in sight.† My course now lay N.N.W. along the western side of the plain; and passing through the fine olive-grove of Sileh, a compact village on the left, with a large Dâr, I arrived at 8.50 at the village of Ta'annuk, the ancient Taanach. This lies five minutes west of the road, on the south side of a small hill, with a summit of tableland. It is now a mean hamlet. There is a Wely here, evidently ancient, with sculptured door-stones, and the capital of a column lying on its floor.‡

"Continuing hence on a like course, at 9.15 the small village Ezbûba lay half an hour on the right; and in ten minutes more the village Sâlim, with its olive groves and mosk as far on the left.|| I was surprised

* From this hill, Jebel esh-Sheikh bore N. 35° E. Jebel ed-Dûhy N. 39° E. Zer'in N. 49° E. Mukeibileh N. 57° E. Wezar N. 70° E. 'Araneh N. 81° E. Kefr Adân, near, S. 89° E. el-Bârid S. 61½° W. el-Mûrlif'a, a ruin, N. 37½° W. Sileh N. 16° W. Ezbûba N. 6° W.

† From this point on the border of the plain, Jebel esh-Sheikh bore N. 35½° E. Jebel ed-Dûhy N. 43½° E. Zer'in N. 58° E. Wezar N. 81° E. el-Bârid S. 33° W. Yâmôn S. 35° W. Sileh N. 52° W. Ta'annuk N. 36° W. Ezbûba N. 11° W.

‡ Bearings from Ta'annuk: Jebel esh-Sheikh N. 37° E. Jebel el-Tûr (Tabor) N. 47° E. Jebel ed-Dûhy N. 54½° E. Zer'in N. 74° E. Kûmieh N. 79½° E. Wezar S. 87° E. Mukeibileh S. 79° E. 'Araneh S. 76° E. Jenin S. 44° E.—From the summit, five minutes N.N.W. of the above point, Ezbûba bore N. 16° E. Sileh S. 22° E. Salim N. 33° W. The direction of Um el-Fam was pointed out; but it was not in sight.—See Bibl. Res. III. p. 156.

|| Mr Wolcott writes as follows: "The allusion to 'the olive groves' around el-Lejjûn (Bibl. Res. III. p. 178), and your silence respecting the place named to me as Sâlim, led me to think that the two were confounded by your guide; and such was probably the case. Your description of the appearance of el-Lejjûn as seen from Zer'in (ib. p. 167) which I afterwards observed, is so correct, as to lead me to believe, that from that point you saw the true site."

not to find this place among your bearings, and saw that it corresponds to your description of el-Lejjun as seen at a distance.* But it did not occur to me, until arriving at the latter place, that your guide had probably confounded the two places and misled you.† At 9.40 the small village Zelafa lay half an hour on the left, in the small Wady Sit, with running water not perennial. At half-past ten o'clock I came to the Nahr Lejjûn, a stream now five or six feet wide, which feeds three or four mills. Looking up the valley on the left, I saw the large ruined Khân ten minutes distant, lying alone, without a tree or the appearance of a habitation around it.

"Here on the bank of the rivulet I paused, recollecting that the spot, now so solitary and silent, was an ancient and memorable battle-field. The discomfiture of Sisera, commemorated in the Song of Deborah and Barak, occurred 'in Taanach by the waters of Megiddo.' And it was here, 'in the valley of Megiddo,' that the hopes of Judah were prostrated by the defeat and death of king Josiah.‡

"Ascending the brook, which soon bends N.W. having the Khân on its south side, I discovered unexpectedly on a small eminence on the opposite side, north of the Khân, the remains of the ancient Legio. Among the rubbish are the foundations of two or three buildings, with limestone columns mostly worn away; and of another with polished granite columns still remaining, of which I counted eight or ten, and others of limestone among them. The finest structure appears to have been in the S.W. corner of the ruins, by the side of the brook. Among its foundations are two marble

* Bibl. Res. III. p. 178.

† Yet our guide across the plain of Esdraelon was an old inhabitant of Jenin; while also at Zer'in, Sôlam, and Nazareth, el-Lejjin with the other villages was pointed out to us, at the two former places by some of the principal inhabitants, and by our intelligent friend Abu Nasir.—Ed.

‡ For the proofs of the identity of el-Lejjûn (Legio) with the ancient Megiddo, see Bibl. Res. III. pp. 177-180.—Ed.

columns with Corinthian capitals, and several of granite. A gateway with a pointed arch is yet standing,—a portion of some modern building constructed out of the ruins of the old, with the various columns indiscriminately mingled. A small bridge is thrown over the stream, which I crossed and examined the ruined Khân. It is Saracenic, and consists of a large quadrangle with an open court; each of the sides resting on six or eight arches. On the side over the entrance is a tower, ascended by steps within, and now about forty feet high, from the top of which I took my bearings.*

"Setting off again from el-Lejjun at a quarter past twelve o'clock, on a course N.N.E., in half an hour I came to the small fountain, 'Ain Erûz, in the path; and crossing the great plain N.E., had the small village Tell Thûreh in sight on the left. At half-past one o'clock my path separated from the direct road to Nazareth, leaving it on the right; and brought me at 1.55 to the Nahr el-Mukûtta', which I crossed in three feet of water. The people in Bürkîn had expressed doubts whether I should be able to proceed by the way of el-Lejjun, on account of the depth of the streams that I should have to ford, showing that they overflow during the rains. My course was now about N., and passing an Arab encampment, I left at 2.30 the direct road to Ukhneifis on the right, and came at three o'clock to Jebâta.† This is a small but apparently ancient village, lying on a mound detached from the hill country, and forming a fine swell in the plain.‡ I now crossed

* From Khan el-Lejjûn, Jebel et Tûr (Tabor) bore N. 63° E. Jebel ed-Dûhy N. 78½° E. Zer'in S. 77° E. Nûris S. 70° E. Wezar S. 67° E. Salim S. 22° E. Zelafa S. 7° E.—(This Khan is one of the many built along the great caravan road between Damascus and Egypt, now mostly in ruins. See Bibl. Res. III. p. 362, 363.—Ed.)

† The ancient *Gabatha* of Eusebius and Jerome; Bibl. Res. III. p. 201. From the bearings which follow, it will be seen that it is placed much too far E. on our map; although copied from Jacotin.—Ed.

‡ From Jebâta, Jebel ed-Dûhy bore S. 57° E. Ukhneifis S. 326

the broad and gentle Wady between it and Ukhneifis, another ancient site in ruins, connected with the hill country by a ridge.* Hence I proceeded to Yâfa, passing on my way el-Mujeidil; opposite to which, across a valley, are the ruins of Malûl, and among them those of a building said by my guide to be a church.†

“The present village of Yâfa lies a little N.E. of the summit of the hill, which is naturally a strong position. It is unquestionably the Japha of Josephus.‡ It is said by him to have been protected by a double wall; and the foundations of those, or certainly of one of them, now forming a terrace-wall, remain and are visible from a distance. There is a Wely on the hill, from which I had one of my finest views of the great Plain.||

“My hopes were now strongly excited of finding Jotapata, a large and strongly fortified city, which, according to Josephus, lay not far from Japha.§ There is no spot mentioned by that author, which it seems more an object to identify. It was in this place that he made his last stand as the leader of his countrymen, and was taken prisoner by Vespasian. He describes its position with singular minuteness,—surrounded by higher mountains, and immediately by deep precipitous vallies on all but its northern side, which was pro-

31° E. Iskander (Wely) S. 22° W. Tell Thûreh S. 70° W. 'Asifa N. 63° W.

* From Ukhneifis, Jebel ed-Dûhy bore 60½° E. Fûleh S. 44½° E. 'Afûleh S. 38° E. Nûris S. 36° E. Zer'in S. 33° E. Jenin S. 11° E. Iskander (Wely) S. 26½° W. Tell Thûreh S. 87½° W. 'Asifa N. 58° W.

† From el-Mujeidil, Malûl bore N. 5° W. Ten minutes previously, Malûl bore N. 1° E. Ukhneifis S. 52° W. Jebâta N. 87° W.

‡ See Bibl. Res. III. p. 200.

|| Bearings from the Wely: Yâfa, five minutes distant, N.E. Jebel et-Tûr S. 83° E. Nein S. 55° E. Endûr S. 41½° E. Jebel ed-Dûhy S. 36° E. Nûris S. 19° E. Wezar S. 17½° E. Zer'in S. 12½° E. Fûleh S. 12° E. 'Afûleh S. 2° E. Jenin S. 1° W. Siléh S. 19° W. Ta'annak S. 22½° W. Um el-Fahm S. 38° W.

§ Joseph. B. J. III. c. 7, 8. Especially ib. III. 7, 7, 31.

tected by a strong wall. It was here that the siege was pushed, the details of which and of the capture are also given. Forty thousand of the Jews are said to have perished in the storm. The Roman army encamped on a small hill on the north, and reached the spot by a forced day's march from Gadara, having previously opened a road through the mountains. Josephus had entered the place in the preceding night from Tiberias. Its features are so marked, that it doubtless could be easily recognized. But it appears wholly to have escaped modern observation. I had not time to spend a day in search of it, but made it a constant object of inquiry on the road, and visited, at some inconvenience, every spot of which I heard any description that corresponded, yet without lighting upon the slightest trace of it. I regard it as one of the most interesting sites, not mentioned in the Scriptures, yet to be recovered in Palestine.

"I spent the night in Nazareth, at the house of Abu Nâsir. His youngest daughter, mentioned in the Researches, is now the teacher of a small school,—an interesting anomaly in Palestine.*

"*April 6th.* From Nazareth I ascended Mount Tabor. On my course afterwards from Khân et-Tujjâr, Kefr Sabt lay at a little distance on the right, and Lûbieh further on the left. I passed two wells, with a few foundations, perhaps of a Khân, near; and half an hour later had Khûrbet Bessûm at some distance on the right. In another half hour I came in sight of Tiberias; and descending the declivity, reached the town at five o'clock.

"*April 7th.* I left Tiberias at half-past six o'clock, proceeding along the lake, and at 7.40 passed el-Mejdel. The tract Ghuweir beyond is so palpably the Gennesareth of Josephus, that I could not avoid the impression, that the copious stream which issues upon its

* See the account of the schools founded by Abu Nasir, and of this daughter, Bibl. Res. III. pp. 192, 193.

centre from Wady er-Rübüdiyeh was the fountain Capharnaum of his narrative. This is the main source of irrigation to the plain or meadow, as that evidently was; and from its size would be more likely than any other to contain fish, and be regarded as the vein of a river. I made many inquiries here for an ancient site, and heard uniformly of but one, Khurbet Rübüdiyeh, which I was told lay in the Wady near the fountain head, an hour from Abu Shûsheh. I had not time to visit it; and we should not look for Capernaum at such a distance from the shore.*

"At 8.20, I entered and ascended Wady el-Amûd on a course W. There was now water running in it. Leaving the main branch soon on the right, I kept on N.W., and at nine o'clock bore N., passing in ten minutes the small village Yâkûk, lying five minutes distant on the left. This name I find in your Lists, and its identity with the Hukkok of Naphtali suggested, which seems very probable. Hence the way led E. and N.E., crossing at 9.30 a deep Wady, and then continuing N. At ten o'clock I crossed another Wady, with the Kûl'at Shûny on an eminence at the right, on its south bank. Soon afterwards the road passed for a time along the west bank of Wady Khâb, which receives the two last named, and had running water in its bed. I reached Safed at twelve o'clock.†

"Setting off again at two o'clock, and winding down into the western valley, after fifteen minutes 'Ain ez-

* Josephus speaks of a *fountain* Capharnaum, and not of a stream flowing across the plain. Two very large fountains exist in the plain itself; one, the Round Fountain in the S.W. part; and another, 'Ain et-Tin in the N.E. corner; Bibl. Res. III. pp. 283, 287. I have there given my reasons for supposing, that the latter is the fountain intended by Josephus; and that the adjacent traces of ruins mark the site of the ancient Capernaum; *ibid.* pp. 238-294.—Ed.

† From the castle of Safed, Jebel et-Târ bore S. $23\frac{1}{2}^{\circ}$ W. Semû'y S. 80° W. Meirôn N. 68° W. Sa'sa' N. 48° W. Tell el-Jish N. $29\frac{1}{2}^{\circ}$ W. Kadîta was in sight, but I did not at the time observe it.

Zeitûn and Bîria were on my right, in small parallel Wadys.* At 3.10, the road passed under Kadîta on the left, in the fork of the Wady which runs west of Safed; and at 3½ o'clock I came to Birket el-Jish, the extinct crater of a volcano, now filled with water.† As I went on, Râs el-Ahmar and Teitebeh were in sight on the right; at four o'clock I passed under el-Jish on the left; and at 5.25 reached the border of Belâd Beshârah, the village Fârah lying at some distance on the right.‡ Twenty minutes later I passed the sarcophagus and remains near Yârôn, said to be those of a convent; and at seven o'clock arrived at Bint Jebeil, where I lodged in the Medâfeh of the Sheik. From a hill twenty minutes distant, I had my first view of Kûl'at esh-Shūkif. This was near to the small village of Mârôn.||

"April 8th. Setting off from Bint Jebeil at seven o'clock on a course N. the way led me in fifteen minutes across a small hill with the village 'Arnata lying at its eastern base, fifteen minutes on the right. Half an hour more brought me to the Wady Kûnîn running E. and having the village of the same name on its southern side, also fifteen minutes on the right. At

* 'Ain ez-Zeitûn was five minutes distant N. 40° E. and Bîria about as far beyond in a similar Wady or depression.

† From Birket el-Jish, Râs el-Ahmar bore N. 15¼° E. Jebel esh-Sheikh N. 36° E. Teitebeh N. 84° E. Jebel Hauran S. 85° E. Kadîta S. 47° E. Castle of Safed S. 38° E. Sa'sa' N. 74° W. Tell el-Jish N. 41° W.—See the account of this crater, Bibl. Res. III. p. 367.

‡ From this point, Jebel Haurân bore 68° E. Râs el-Ahmar S. 48¼° E. Tell el-Jish S. 15° E. Yârôn N 68° W.

|| From this hill, Bint Jebeil bearing N. 33° W. twenty minutes distant, the Kûl'at esh-Shūkif bore N. 25° E. Jebel esh-Sheikh, north summit, N. 54° E. Jebel Haurân S. 62° E. Râs el-Ahmar S. 11° E. Mârôn ten minutes distant S. 28° W. Beit Tahûn N. 15¼° W. Tibnîn N. 11¼° W. A village, name unknown, bore S. 19° E. and another N. 75¼° W.—(It hence appears that the Mârôn laid down on the map over against Yârôn, is probably an error. If so, a wrong name was doubtless given to us in passing.—Ed.

eight o'clock there was a ridge, with Beit Tahûn ten minutes on the left.* The way now descended and followed Wady Tibnîn, somewhat winding; and bearing more N.N.E., at 8.45, I passed Tibnîn and the castle, lying half an hour on the left.† At nine o'clock my course became again N. and in five minutes I passed below the ruins of Safed el-Butti'a on the right. At 9.15 Wady Tibnîn turned W. and I entered the head of Wady Hajeir and followed its bed for nearly four hours, seeing but little of the surrounding country. At 9.55 the course being then N.N.W. the village Suweiny was seen through a gap bearing N.N.E. and in ten minutes more the village Khûrbet Sâlim was on the high bank on the left. At 10.15 the course was again N. but winding and verging E. and at 11.30 I came to some fountains forming a stream, which lower down turns several mills. At length at one o'clock I reached the mouth of Wady Hajeir in the Nahr Litâny, near the Jisr Kâkâiyeh, which I crossed.

"The village Kâkâiyeh lies on the hill-side north of the bridge; and Yârûn on a ridge at some distance west. I now reached by a circuitous path, at 2.10, a summit twenty minutes beyond Kâkâiyeh, from which I had a wide view.‡ The road now descended gradually N.W., and at 2.25 the compact village Atshîth lay half an hour on the right; and in ten minutes more el-Kusaibeh a quarter of an hour on the left. At 3.05, from a ridge five minutes from Bereik'a, many villages were in sight.|| I reached at 3½ o'clock the bed of the

* From this point, Safed el-Buti'a (ruin) bore N. 10° E. Kûl'at esh-Shûkif N. 33½° E. Jebel Haurân S. 55½° E. Beit Tahûn, near, S. 81° W. Tibnîn N. 17° W.

† The castle of Tibnîn is the Toron of the crusaders, a celebrated fortress. See Bibl. Res. III. p. 377 sq.—Ed.

‡ From this summit, Kâkâiyeh (near) bore S. 60° E. Hânin S. 54° E. Suweiny S. 38° E. Jisr Kâkâiyeh S. 35° E. Belîda S. 31° E. Yârûn S. 12° E. Zerari'eh N. 85° W. el-Kusaibeh N. 60° W. Bereik'a N. 53° W.

|| From this point, Bereik'a (near) bearing N. 84° E. Dâweir bore N. 34½° E. Shûrkiyeh N. 39½° E. Jebel esh-Sheikh N.

large Wady Zerariëh with a brook flowing W., and in half an hour more a summit, with Kûl'at Meis lying fifteen minutes on the left. This is a large pile, covering an eminence; and the foundations of its northern side appeared at this distance to have been the original rock hewn to a square face.

"Passing now over rocky slopes, I came at 4.45 to the village Nasâr on a high elevation. This is the residence of a family of Metâwileh Sheikhs; and from its position commands an extensive prospect. The whole of Belâd esh-Shükîf lay spread out like a map around; and a large part of Belâd Beshârah was also in sight. The snowy sides of Jebel esh-Sheikh and Jebel Sünnin were bright with the setting sun, though the distant summit of the latter was concealed in a cloud. Kûl'at esh-Skükîf presented from this spot an imposing appearance.* The Kûl'at Meis was perhaps also a fortress of the crusaders; but I have not the means of identifying it with any historical notice.†

"*April 9th.* I left Nasâr at 6.10, crossing an uneven tract with small rivulets running W., and at 7.15 reached a summit with a few villages in sight.‡ Cross-

85° E. Hûnin S. 54° E. el-Kusaibeh S. 49° E. Kefr Sir S. 43° W. Hallûsteh (?) S. 58° W. Zerariëh N. 83° W. Kûl'at Meis N. 53° W. Nasâr N. 26° W. Shilb'al N. 90° W.

* Kûl'at esh-Shükîf is the celebrated fortress called by the crusaders Belfort or Beaufort. See Bibl. Res. III. p. 380 sq.—Ed.

† Bearings from Nasâr: el-Kusasaniyeh N. 13° E. Khartûm N. 34° E. Sinieh (ten minutes) N. 41° E. el-Kuthariyeh N. 42° E. Humein (?) N. 63½° E. Shilb'al N. 81° E. Shürkiyeh N. 89° E. Jebel esh-Sheikh due E. Demûl S. 73½° E. Jib-shith S. 60° E. Kûl'at esh-Shükîf S. 65° E. el-Kusaibeh S. 34½° E. Kefr Sir S. 32½° E. Bereik'a S. 31° E. Sir el-Ghûrbîyeh S. 2½° E. Kûl'at Meis S. 3° W. Zerariëh S. 39° W. Rezieh S. 54° W. Seirieh N. 71° W. 'Ansariyeh N. 54° W. Lübreh N. 40° W. el-Leksekiyeh N. 37° W. Sürafend N. 27° W. Kürîyeh N. 22° W. Bâbliyeh N. 8° W. Some villages in Belâd Beshârah were in sight, the names of which I could not learn.

‡ Here el-Kusasaniyeh bore N. 67° E. Nasâr S. 3° E. Kürîyeh N. 45° W. Bâbliyeh N. 1° W.

ing the valley I came out at 7.45 upon the opposite ridge, affording a wider prospect.* The road now descended into the Wady Ukhbiyeh, which soon collects a stream; and followed it to its mouth with the little hamlet of the same name on the plain, five minutes east of the great road along the sea-coast.† This Wady is the 'water-course from the mountains, nearly dry,' mentioned in the Researches.‡ I passed successively the other objects there named, and reached Sidon at 11 $\frac{3}{4}$ o'clock; but made no further topographical observations.

"As I approached the place, I observed the inhabitants collected on the terraces and adjacent heights; and soon met the Turkish army descending from the mountain with their artillery, and the Druze Sheiks in their train as captives. They were embarked on board of a Turkish steamer; and as I passed along the beach and looked at their prison-ship, and then up the valley to the seat of their power, where we spent the last summer with them and received their civilities, I felt that they had met one of those terrible political reverses, of which the whole land has beheld so many, and seems destined to suffer yet more."

VII: TO BA'ALBEK AND THE CEDARS OF LEBANON.

In his letter dated Oct. 1st, 1842, Mr Wolcott writes, that he had recently made an excursion with two of his fellow missionaries to Ba'albek and the Cedars. Their route being the great thoroughfare of travellers, they took with them no instruments; a circumstance which Mr W. regrets, because they found several places upon the mountain not correctly laid down on our map.||

* From this point, Bâbliyeh bore N. 43° E. Khartâm S. 57° E. Nasâr S. 12° E. el-Leksekiyeh N. 72 $\frac{1}{4}$ ° W. Sûrafend N. 38° W.

† Here Sidon bore N 32° E.

‡ Bibl. Res. III. p. 414.

|| Our map of Mount Lebanon was constructed from the manu-

The following remarks have an importance apart from their general interest :—

“*Ba'albek, &c.*” “Much as we had heard and read of Ba'albek, our expectations were quite exceeded. It is impossible indeed that any description should do justice to the magnificent pile. We had with us the notes of tourists, who had sketched the plan of the ruins; with the aid of which we soon comprehended the original design, and admired the genius of the architect who conceived it. The combination of majesty and beauty, the infinite richness of its parts, and the grandeur of the whole even in its desolation, as viewed from various points, and impressively by moonlight, filled us with wonder. It has been repeatedly described, with more or less of technical precision, by travellers early and recent; and I have no occasion nor disposition to repeat the attempt. I have adverted to the subject mainly for the purpose of calling your attention to a feature, which deserves perhaps more consideration than it has received.

“Among the ruins are found large, smooth, *bevelled* stones, as old perhaps as those in Palestine, which with so much apparent reason you considered a relic of Jewish architecture,* and whose age is]therefore an interesting subject of inquiry. The grand platform, which is about a thousand feet long by three hundred feet broad, includes the remains of two temples; of which the larger seems never to have been completed, and the smaller (small only relatively) had received the last finish. There is no doubt, I suppose, that these were Roman. This whole area was afterwards converted into a fortress, with towers and parapets, by the Saracens. Doors and porticos were walled up, and the unfinished walls were carried higher. The huge blocks of which you have read in the western wall, were the

script maps of Prof. Ehrenberg and the Rev. Mr Bird. Those of the latter were more minute and exact than that of the former, especially in the position and names of places.—Ed.

* Bibl. Res. I. pp. 423 424.

last course which was laid of the original work on that side. The similar block in the quarry, which can be measured,—sixty-eight feet long by fifteen feet square,—would have faced another side, and the place is obvious where it was designed to rest, contiguous to its fellow monsters. With a clear idea of the plan, it is easy to distinguish, throughout the pile, the original work from the modern additions.

“Now it is an interesting fact, that the bevelled stones are nowhere found in the Roman work. Nothing which exists as a part of its original design, has a trace in it of this peculiar architecture. These stones have been built into the massive Saracenic walls, intermingled with other stones and with immense pedestals and capitals taken from the temple ruins. There is one wall, within the foundations of the outer wall of the great temple, in which they are laid regularly as if in their original position. Now as no one will be likely to attribute this architecture to a later age than that of the emperors to whom these immense temples are commonly ascribed, it seems a natural inference that they belong to an earlier period, and that the Saracens made use of the ruins of a previous structure.*

“I had heard of similar architecture at Jebeil, the ancient Gebal, on the coast; and we took that place on our route. We found there an old castle, built with stones of the same description, with claims perhaps to as high an antiquity as those of the tower of Hippicus.†

* Ba'albek is the ancient Heliopolis of Syria, so called from the worship of the sun. It enjoyed the rights of a Roman colony. See Celarius Not. Orb. II. pp. 370, 371. It seems not to be mentioned in Scripture, unless perhaps it may be the בְּקַעַת אֲבֵן valley of *Aven* (or of the idol) Am. i. 5; this name

Aven (אֲבֵן) being also sometimes applied instead of On (אֲוֵן)

to the Egyptian Heliopolis, e. g. Ez. xxx. 17.—Ed.

† In Ezek. xxvii. 9, and 1 Kings v. 18 (32), the inhabitants of Gebal are spoken of as builders; they also assisted the build-

Antiquities. The route of the travellers from Ba'albek to the coast was first to the cedars; and thence by the most feasible route to el-Batrûn, the ancient Botrys, passing through the villages of Bsherrah, Hasrôn, el-Hadith, Kesba, Amyûn, and by Kûl'at Museilihah on the shore, all which are marked on the map. The letter proceeds as follows:

"Near the village of Kesba, my companions visited the ruined temples of Nâûs or Namûs, described by Burckhardt,* which bear a general resemblance to those in Ba'albek. Of the same class, though inferior, are the remains of Deir el-Kûlah on the mountain near Beirût, which I have recently examined.† There would seem to be little question that they were all built by the Romans, and dedicated to their pagan deities.

"At Jebeil we found a large number of granite columns, some of them the red Egyptian, built into the modern walls or lying upon the ground. At the Nahr el-Kelb we noticed the famous tablets on the rock, with Roman and more ancient sculptures; and, at the summit of the road cut by the emperor Antoninus, a pedestal, and near it a prostrate column with a Latin inscription, which seems not to have been noticed by travellers. Between this place and Beirût are traces of the Roman paved road, but less marked than the remains of similar pavement between the latter place and Sidon. The modern quay of Beirût, you remember, is constructed of the columns of its ancient edifices; of which others remain by their original sites. These columns, wherever found in the country, both marble and granite, were imported from abroad; and the number and extent of the remains in which I have met with them, though but a small portion of those in existence, have much impressed me with the colossal greatness of the empire, which multiplied such monu-

ers of Solomon and Hiram. This architecture therefore may easily have been adopted from the Jews.—Ed.

* Travels in Syria, p.173.

† See Bibl Res. III. p. 441.

ments of its power and skill in a single and distant province.

The Cedars.—"We visited the celebrated grove of cedars, near the summit of Lebanon. The patriarchs, of which there about a dozen, formed each by the union of three or four trunks, are remarkable only for their immense size and venerable age. Of the growth which has shot up around them, consisting of about three hundred single trees, some of which are very large, there are many that would be admired in any place for their beauty. Their straight stem and spreading branches, and the graceful symmetry of the whole, fairly entitle them to the appellation: 'the glory of Lebanon.'* The cones, beautifully pendant from the bottom of the branches, and of which we plucked a number green, exude a kind of balsam, highly fragrant, and which fully explains 'the smell of Lebanon.'†

"The existence of this clump here, a remnant of the primeval forest, seems to be owing to the race not having been wholly eradicated from the spot, and new generations having sprung up from the seeds. The locality does not appear particularly favourable for them; and their flourishing condition here is an evidence that they would grow over all the mountain."‡

CONCLUSION.

Such is the amount of information on the geography and antiquities of Palestine, which I am enabled to present to the reader, up to the present time;—certainly no mean ingathering for a single year, and that too from a friend before unknown to me, but whom I cordially welcome as a fellow-labourer in this interesting field. I

* Is. lx. 13.

† Cant. iv. 11.

‡ See Bibl. Res. III. p. 440. It appears from the statements there given, especially that of Prof. Ehrenberg, that the cedars are still found growing abundantly on the more northern parts of Lebanon.—Ed.

look forward also to the time, when the Rev. E. Smith will be able to make further investigations in parts of the country not visited by us ; and this work become the medium through which his observations may be laid before the public.

In justice to Mr Wolcott, it may not be improper to introduce here the following extract from one of his letters to me, dated Beirût, July 5. 1842.

“ Permit me to say, that I went to Jerusalem last winter without the remotest thought of being a gleaner in a field which had been swept by your sickle. All that I purposed, and most that I did, was to make those personal observations which came within my range, and would secure to me the fullest benefit of your own remarks. I had always a fondness for antiquities ; and my studies have naturally awakened the highest interest in those which are sacred and biblical. The inquiries suggested by your work drew me into congenial pursuits ; and some of the results being unexpectedly interesting to myself, I naturally communicated them to Mr Smith. In this way I drew up for him the four documents, which he has transmitted to you.

“ When I tell you, that the only copy of your Researches to which I had access during my investigations, belonged to a friend ; and that I had but an occasional and often furtive use of it ; you will give me the credit of having made a diligent improvement of my opportunities. You will not, I trust, discover many mistakes ; none certainly which an extreme vigilance on my part could have guarded against. In every estimate, particularly, I kept on the safe side. The compass I used was constructed for taking bearings, and traversed finely. I might have taken the bearings to the quarter of a degree ; but thought it here a needless refinement.

CLARKS' FOREIGN THEOLOGICAL LIBRARY.

Four Large Volumes, 8vo. *issued Yearly.*

Subscription **ONE POUND** (*Payable in advance.*)

Or to Non-Subscribers 10s. 6d. each Volume.

MESSRS. CLARK beg respectfully to invite attention to their **FOREIGN THEOLOGICAL LIBRARY.** It is by far the Cheapest Series of Works of such a class ever published.

Gentlemen intending to subscribe are requested to do so at their earliest convenience.

The Volumes already issued are as follows:—

For 1846.

HENGSTENBERG'S COMMENTARY ON THE PSALMS.

Vols. I. & II. Translated by the Rev. P. FAIRBAIRN and Rev. J. THOMSON.

“It is our confident persuasion that it must take a very high place among our standard Commentaries on the Psalms. We have met with no Commentator who displays higher powers or sounder qualifications.”—*Churchman Monthly Review.*

HAGENBACH'S HISTORY OF DOCTRINES.

Vol. I. Translated by C. W. BUCH.

“We cordially recommend the Work, in its English dress, to Ministers of the Gospel, and Students of Theology, as one likely to be serviceable to them in their enquiries.”—*Evangelical Magazine.*

GIESELER'S COMPENDIUM OF ECCLESIASTICAL HISTORY.

Vol. I. Translated by Professor DAVIDSON of Manchester.

“It will be an invaluable storehouse of reference to the anxious and inquiring student and doctrinarian.”—*Eclectic Review.*

For 1847.

OLSHAUSEN'S COMMENTARY ON THE GOSPELS. Vol. I.

“An admirable Commentary, which will be an inestimable benefit to the English student, nay, to every thoughtful reader.”—*Archdeacon Hare.*

HAGENBACH'S HISTORY OF DOCTRINES.

Vol. II. Completing the Work.

NEANDER'S GENERAL HISTORY OF THE CHRISTIAN CHURCH.

Vols. I. & II. Comprising the first great period of the History.

EDINBURGH T. & T. CLARK, 38. GEORGE STREET.

Hengstenberg on the Pentateuch, &c.

In 3 Vols. 8vo, price £1. 11s. 6d.

**DISSERTATIONS ON THE GENUINENESS, &c.
OF THE PENTATEUCH, DANIEL, ZECHARIAH,
AND THE PROPHECY OF BALAAM.**

By Dr. E. W. HENGSTENBERG.

Scripture Typology.

In 2 Vols. 12mo, price 14s., or 7s. each,

THE TYPOLOGY OF SCRIPTURE ;

Or, the Doctrine of Types Investigated in its Principles, and Applied to the Explanation of the Earlier Revelations of God, considered as Preparatory Exhibitions of the Leading Truths of the Gospel.

By the Rev. P. FAIRBAIRN, Salton.

Vol. I.—Investigation of Principles and Patriarchal Period.

Vol. II.—Mosaic Dispensation.

“A learned judicious and truly evangelical Work.”—*Dr. Pye Smith.*

“The substance of this Book is of sterling merit, and highly creditable to the author’s learning and judgment.”—*British Quarterly Review.*

Rev. Robert Montgomery.

THE GOSPEL IN ADVANCE OF THE AGE :

A Homily for the Times.

Third Edition, Revised and Re-arranged, with Additional Matter,
&c.

By the Rev. ROBERT MONTGOMERY, A.M., Oxon.,

Author of “Luther,” “The Omnipresence of the Deity,” &c.

“I think the application of the work well calculated to be eminently useful at the present juncture, to extreme parties on both sides, by inculcating that moderation which has ever been the true characteristic of the Church of England.”—*Bishop of Lincoln.*

The True End of Education.

In One Vol. 12mo, price 4s. 6d. cloth,

THE TRUE END OF EDUCATION,

AND THE MEANS ADAPTED TO IT,

In a Series of Familiar Letters to a Lady Entering on the Duties
of her Profession as a Private Governess.

By MARGARET THORNLEY.

“The style is concise and energetic, the hints are most valuable, and, in the hands of a judicious teacher, will render material service in accomplishing the true end of education.”—*Witness.*

SACRED HERMENEUTICS.

In one thick Volume Octavo, handsomely bound in Cloth, Price 21s.

SACRED HERMENEUTICS DEVELOPED AND APPLIED, including A HISTORY OF BIBLICAL INTERPRETATION, from the Earliest of the Fathers to the Reformation. By the Rev. SAMUEL DAVIDSON, LL.D., Professor of Biblical Literature, Ecclesiastical History, and Oriental Languages, in the Lancashire Independent College, Manchester; Author of "Lectures on Biblical Criticism."

"In this book-making age, it is refreshing to meet with a work which has grown out of a want which has been felt, and which the Author is competent to supply. It is praiseworthy in its condensation, as well as in its excellence; it is not only a treasure of valuable information, but it contains scarcely any thing but that which is absolutely necessary to the critical student of Holy Scripture."—*Church of Eng. Quarterly*.

"We hail the publication of Dr. Davidson's book as a happy omen. It is a book much wanted. Its publication is an era in the history of English Theological Literature."—*Eclectic Review*.

"It is a long time since a Biblical work of more lasting value to the student has issued from the English press; the pervading tone of vital piety which enriches this volume, exalts it far above the ordinary manuals of interpretation."—*London Congregational Magazine*.

"It is incomparably the best treatise on sacred Hermeneutics within the compass of the English Language."—*Scottish Congregational Magazine*.

BIBLICAL CRITICISM.

In one vol. 8vo. price 14s. handsomely bound in Cloth, with Fac-similes of ancient MSS.

LECTURES on BIBLICAL CRITICISM, Exhibiting a Systematic View of that Science. By SAMUEL DAVIDSON, LL.D.

"All the subjects connected with Biblical criticism, which are within the pale of what a parochial minister may advantageously know, are fully discussed in the present volume; and the information which it contains, whilst it is sufficiently copious for any ordinary student, is much more to be depended on than in the larger work of Mr. Horne."—*Edinburgh Review*.

"Every part of it shows deep and indefatigable research, a thorough acquaintance with all the sources of information bearing upon his subject, consummate caution, acuteness and impartiality, with an independence of mind which has released him from all the shackles of favourite masters and dominant schools."—*Eclectic Review*.

In Two Volumes. Foolscap 8vo. Price 15s. Cloth,
COMMENTARIES ON THE GOSPEL OF ST. JOHN,
By Dr. C. C. TITTMAN.

Translated from the Original, with additional Notes from Storr, Tholuck, Kuinoel, and Lücke,
By JAMES YOUNG.

"We have read this work with great delight, and have admired the fervid and deep piety which is displayed throughout, so that, for general and extensive usefulness, these Meditations will be inferior to none of the Author's former works. His laudable object has been to illustrate the glory of the Lord Jesus Christ, in the dignity of his person and the riches of his grace, in order to revive the piety and establish the faith of his reader."—*Methodist Mag.*

ECCLESIASTICAL HISTORY.

In One Volume, 8vo. Price 12s. bd. in Cloth,
ELEMENTS OF CHURCH HISTORY,

COMPRISING THE EXTERNAL HISTORY OF THE CHURCH DURING
THE FIRST THREE CENTURIES.

By DAVID WELSH, D.D., F.R.S.E.,

Professor of Divinity and Church History, New College, Edinburgh; formerly Regius
Professor of Divinity and Church History in the University of Edinburgh.

"We have perused the work with equal care and gratification, and give it our most entire and grateful approbation."—*Free Church Magazine*.

"The volume contains a general introduction, in which all the topics preliminary to the subject are discussed with admirable skill and power; and to this we would refer the reader, as a fine specimen of the philosophical care which is likely to distinguish this great history. We sincerely rejoice that such a writer has entered on this inviting field of historical research, and call on all classes of our readers to encourage the effort, by a speedy and extensive circulation of this admirable volume."—*Christian Examiner*.

"We now recommend these Elements of Church History to the careful perusal of Students."—*Church of England Quarterly*.

"His reasonings do credit to the acuteness, good sense, and sound principles of the author. The style of the work is clear, vigorous, and idiomatic; its spirit is generous and devout, and its tendencies healthful and inspiring."—*British Quarterly Review*.

JUSTIN MARTYR—HIS LIFE, WRITINGS, AND DOCTRINES.

By the Rev. CHARLES SEMISCH, of Trebnitz, in Silesia.

Translated from the German by J. E. RYLAND, Esq.

"It is a valuable contribution to our ecclesiastical history, illustrating not the personal opinions and intellectual habits of the ancient Apologist only, but also the prevalent modes of thinking among both Christians and Pagans in the second century."—*Baptist Magazine*.

EGYPT AND THE BOOKS OF MOSES,

OR THE BOOKS OF MOSES ILLUSTRATED BY THE MONUMENTS OF
EGYPT, WITH AN APPENDIX.

By Dr. E. W. HENGSTENBERG, Prof. of Theol. in Berlin.

Translated from the German by R. D. C. ROBBINS, Abbot Resident,
Theological Seminary, Andover.

With Additional Notes by W. COOKE TAYLOR, Esq., LL.D.,
M.R.A.S. of Trinity College, Dublin.

See Notices of this Work in *Athenæum*, Nos. 851, 852, and 857.

GREEK LITERATURE.

Pindar.

THE WORKS OF PINDAR, with various Readings, Notes and Emendations. By ALEXANDER NEGRIS. Price 7s. 6d. cloth.

"Pindar has been Mr. Negris's special favourite, and the present edition is a labour of love. There is not a metre, a particle, or a comma in it, which has not been carefully considered. The original emendations, which are pretty numerous, evince a thorough knowledge of the poet's genius, and will be found to have removed many obscurities. Indeed, we believe, we may safely say, that the text is the purest which has yet been given to modern readers, not excepting that of Boeckh, of whose labours Mr. Negris has availed himself, wherever his own judgment confirmed the critical decisions of the learned German. The book, though small, is beautifully printed, and accompanied with fifty pages of English notes."—*Scotsman*.

"To facilitate the introduction of this great poet into our scholastic curriculum has been the object of Mr. Negris in superintending the present edition. He has done his part well. The text may vie with that of his *Herodotus* in correctness; and in many places it is improved beyond that of former editions. The punctuation—and this is no small matter—is also entitled to the highest praise, and the notes are more substantial than showy. It is our hope, therefore, that we shall soon see the Theban poet introduced into our schools, and that our youth will ere long be as well acquainted with his 'moral dignity' as with the gay licentiousness of Anacreon.

Fifeshire Journal.

Xenophon's Anabasis.

XENOPHON'S EXPEDITION OF CYRUS, in Seven Books; with various Readings, Notes and Index. By ALEXANDER NEGRIS. 4s. sewed; 4s. 6d. bound in cloth.

* The Text and various Readings may be had separately, price 3s. sewed, or 3s. 6d. bound in cloth.

"The text is accurate, the notes concise and useful, and the index the most complete that has yet appeared."—*Athenæum*.

"Mr. Negris is already advantageously known by his edition of Herodotus, and his very curious little volume of Greek Proverbs. Of his present production, we can say that it fully maintains his reputation. He has selected the best text, and his notes are useful and instructive."—*Literary Gazette*.

"Of the edition of Xenophon before us, we need only say that it is another contribution to Greek literature from the pen of Mr. Negris; and that which this learned scholar formerly did so well for *Herodotus* and *Pindar* has now been accomplished for the *Anabasis*. The plan pursued in bringing forward all of these works is the same. His object has been to procure a text as CORRECT as critical sagacity and an unwearied attention to the labours of the printer, could command. In addition to this he has added English notes on every passage which seemed to require an explanation; and, in the present case, there is the farther improvement of an *Index* for the sake of reference. Nothing more seems to be required in order to render the book admirably adapted for the use of schools, and it is perhaps the best fitted of all for initiating youth into the study of the noble language in which it is written. The interesting nature of the subject, the spirit-stirring events, the hair-breadth escapes, the simplicity and ease of the narrative, and the perfect truth of the details, are likely to give it a hold on the youthful mind beyond what could be expected from any other work, and may go far to reconcile it to the difficulties which it must encounter in the first excursions into the domains of Greek literature. On the whole, we cannot doubt that the edition will soon make its way into our schools, and even into our universities."—*Evening Post*.

New Testament Dialect.

A TREATISE on the SYNTAX of the NEW TESTAMENT DIALECT, with a Dissertation on the GREEK ARTICLE. By Prof. MOSES STUART, of Andover. Price 6s. bound in cloth.

"When it is considered how much all sound interpretation depends on accurate notions of the syntax of a language, it will be seen that the subject of this work will amply repay the most careful perusal."

"Professor Stuart seems eminently to possess those qualities of mind necessary for writing a good grammar of a language: his works are characterized by an admirable simplicity and a lucidness of arrangement which are fitted to commend even the driest and most abstruse subjects, and this work possesses the same meritorious characteristics."—*Scottish Guardian*.

"This work seems well fitted to throw light on those peculiarities of idiom which distinguish the New Testament writers from the classical authors."—*Fife Journal*.

CLARK'S LIST OF NEW PUBLICATIONS, EDINBURGH.

Negris and Duncan's Edition of ROBINSON'S GREEK and ENGLISH LEXICON of the New Testament, 8vo. price 15s.

"The cheapest and most accurate edition of the best Lexicon of the New Testament."

"This edition by Messrs. Negris and Duncan, we venture to assert, is the MOST ACCURATE edition of a Lexicon which is *any where* to be met with. In this respect it much excels even the original."—*Church Review*.

"The present edition by Messrs. Negris and Duncan may be pronounced as, in all respects, the BEST of this invaluable Lexicon of the New Testament."—*Orthodox Presbyterian*.

"The Edinburgh edition is corrected with an exquisite care by two distinguished scholars, whose names are mentioned. The publisher, Mr. Clark, to whose zealous, liberal, and disinterested exertions biblical knowledge is deeply indebted, has stated that several thousand errors have been detected, many of them of vital importance, and that Mr. Duncan has made many corrections and additions, which are distinguished by being in brackets. It cannot be doubted, therefore, that on a comparison of the two editions, he (Dr. Robinson) would give his suffrage in favour of Mr. Clark's."—*Eclectic Review*.

"In justice to the editor and publisher of the Edinburgh edition, we must state, it is as beautifully as it is correctly printed. The Greek portion has been carefully revised by Mr. Negris, a native of Greece, and one of the most learned Hellenists of the present day, who has distinguished himself by his very accurate editions of the works of Herodotus and Pindar and portions of the writings of Demosthenes, Æschines and Xenophon, and the revision of the Hebrew parts of Dr. Robinson's Lexicon has been undertaken by the Rev. John Duncan, who has made many additions which are printed between brackets [.]. British students are deeply indebted for their indefatigable exertions to present Dr. Robinson's valuable work to them, in a form which unites reasonableness of price, with correctness and beauty of typographical execution."—*Christian Remembrancer*.

"Another edition of the same work is now issued in Edinburgh, and from a press which has already supplied many important publications on the subject of Biblical Literature. It is very elegantly printed; and, so far as we are able to judge from a cursory examination, is also, in point of accuracy, fully worthy of its respectable editors.

"Upon the whole we may justly pronounce this to be a beautiful, correct, and amended reprint of Dr. Robinson's work."—*Methodist Magazine*.

"Dr. Robinson regretted that it (Bloomfield's edition) had not been given to the British public, as he had given it to the American, but that alterations were made which were *opposed to his wishes and judgment*.

"The present edition, for which we are indebted to the spirited publisher of the Biblical Cabinet, has been revised by two gentlemen of great eminence (Messrs. Negris and Duncan) who have confined themselves to the appropriate work of editors.

"We prefer this edition to any other that has yet appeared. The typography is beautiful; and considering the extent of the work, and the expense of Greek and Hebrew printing, the price is remarkably low.

"We regard this Lexicon as a valuable addition to philological science; and on the whole, the BEST Lexicon upon the New Testament which a student could purchase."—*Baptist Magazine*.

Negris' Greek Classics,

with notes, various readings, and emendations.

I. **The Medea of Euripides**, foolscap 8vo. price 2s. 6d.

II. **The Philoctetes of Sophocles**, foolscap 8vo. price 2s. 6d.

III. **The Prometheus Chained of Æschylus**, foolscap 8vo. price 2s. 6d.

CLARK'S LIST OF NEW PUBLICATIONS, EDINBURGH.

BIBLICAL CRITICISM AND EXPOSITION.

Interpretation of New Testament.

Vols. I. & IV.—Ernesti's Principles of Biblical Interpretation, translated from the original by the Rev. Charles H. Terrot, A. M., late Fellow of Trinity College, Cambridge. 2 vols. 12s. bound in cloth.

"If the reader should be desirous of seeing the style of the New Testament fully and satisfactorily handled, I refer him to Ernesti.—*Archbishop Magee*.

Philological Tracts.

Vols. II. & IX.—Philological Tracts, illustrative of the Old and New Testaments; containing, 1. Dr. Pfannkoeche on the Language of Palestine in the age of Christ and the Apostles; 2. Prof. Planck on the Greek Diction of the New Testament; 3. Dr. Tholuck on the Importance of the Study of the Old Testament; 4. Dr. Beckhaus on the Interpretation of the Tropical Language of the New Testament; 5. Prof. Storr's Dissertation on the meaning of the "Kingdom of Heaven"—6. On the Parables of Christ—7. On the word ΠΑΡΩΜΑ; 8. Prof. Hengstenberg on the Interpretation of Isaiah, chap. lii. 12, liii., 2 vols. 12s. bd. in cloth.

"There is in the tracts which compose these volumes, a mass of sacred erudition, a depth of judgment, a comprehensive and reach of understanding, which, we regret to be obliged to say, are contributed by a society of men, amongst whom, in vain, we look for an Englishman.—*Monthly Review*.

Greek Synonyms of New Testament.

Vols. III. & XVIII.—Tittmann's Synonyms of the New Testament, translated from the original by the Rev. Edward Craig, M. A. of St. Edmund's Hall, Oxford. 2 vols. 12s. bound in cloth.

"A truly valuable work, and well worthy of a place in the "Cabinet," and in the library of every Biblical Student; we beg very strongly to recommend it."—*Christian Instructor*.

Epistle to the Romans.

Vols. V. & XII.—Tholuck's Exposition of St. Paul's Epistle to the Romans, with extracts from the exegetical works of the Fathers and Reformers, translated from the original by the Rev. Robert Menzies. 2 vols. 12s.

"Of the kind it is the best Commentary that we know."—

Christian Instructor
"Confessedly the ablest exposition of the Scriptures in any language."—*Evangelical Magazine*.

2 CLARK'S LIST OF NEW PUBLICATIONS, EDINBURGH.

Sermon on the Mount.

Vols. VI. & XX.—Tholuck's Exposition, Doctrinal and Philological, of Christ's Sermon on the Mount, according to the Gospel of St. Matthew ; intended likewise as a help towards the formation of a pure system of Faith and Morals : translated from the original by the Rev. Robert Menzies. 2 vols. 12s. bound in cloth.

"We do not hesitate to say that no work of equal value to the interpreter has ever appeared on the same subject."—

Biblical Repository.

Planck's Sacred Philology.

Vol. VII.—Planck's Introduction to Sacred Philology and Interpretation, translated from the original by Samuel H. Turner, D. D., Professor of Biblical Literature, &c. New York. 6s. bound in cloth.

"An excellent work, with many judicious notes by the learned translator.—*Bloomfield's New Test. Preface.*

Interpretation of Old Testament.

Vols. VIII. & XXV.—Pareau's Principles of Interpretation of the Old Testament, translated from the original by Patrick Forbes, D.D., Professor of Humanity, &c. in King's College, Aberdeen. 2 vols. 12s. bd. in cl.

"We have rarely met, in so small a compass, more extensive learning, without ostentatious display, and so much common sense."—*Athenaeum.*

Syntax of New Testament Dialect.

Vol. X.—Stewart's (Moses) Treatise on the Syntax of the New Testament Dialect, with an Appendix containing a Dissertation on the Greek Article. 6s. bd. in cl.

"One of the most valuable publications which has yet been placed within the reach of theological Students."—*Athenaeum.*

"This work is of the first importance to all students of the Sacred Scriptures. I rejoice in the republication of it."—*Rev. Dr. Pyle Smith.*

Biblical Geography.

Vols. XI. & XVII.—Rosenmueller's Biblical Geography of Central Asia, with a general introduction to the Study of Sacred Geography, including the Antediluvian period, translated from the original by the Rev. N. Morren, A. M., with Additional Notes. 2 vols. 12s. bd. in cl.

"We consider it destined to become a standard work of reference to the Biblical Student."—*Bapt. Mag.*

1st Epistle of St. Peter.

Vols. XIII. & XIV.—Steiger's Exposition of the 1st Epistle of St. Peter, considered in reference to the whole system of Divine truth ; translated from the original by the Rev. Patrick Fairbairn. 2 vols. 12s. bd. in cloth.

"It is worthy of standing on the same shelf, (and this is no mean praise) with Ernesti, Tholuck, and others,—it is highly deserving public attention and patronage."—*Methodist Magazine.*

Epistles of St. John.

Vol. XV.—Lucke's (Dr.) Commentary on the Epistles of St. John, translated from the original by Thorleif Gudmundson Repp, with additional Notes. 6s. bd. in cl.

"A commentary of the right kind, we earnestly recommend it to all that are concerned or interested in the right interpretation of the New Testament Scriptures."—

Book of Job.

Vols. XVI. & XIX.—Umbreit's (Prof.) New Version of the Book of Job, with Expository Notes, and an Introduction on the spirit, composition, and Author of the book; translated from the original by the Rev. John Hamilton Gray, M. A. of Magd. College, Oxford, Vicar of Bolever. 2 vols. 12s. bd. in cloth.

"We reckon the work an admirable key to the peculiarities of the Book of Job in its poetical structure and phraseology."—*Secession Magazine*.

Epistle to the Corinthians.

Vols. XXI. & XXIII.—Billroth's Commentary on the Epistles of St. Paul to the Corinthians, translated from the German, with additional notes, by the Rev. W. L. Alexander, A. M. 2 vols. 12s. bd. in cloth.

"The author is a worthy associate of Tholuck, Steiger, and others who have laboured to stem the current of infidel theology, and forming a new school of biblical exegesis on the continent."—*Congregational Mag.*

Cornelius the Centurion, and St. John the Evangelist.

Vol. XXII.—Krummacher's Lives and Characters of Cornelius the Centurion, and St. John the Evangelist, with Notes, &c., by the Rev. J. W. Ferguson, A. M., Minister of St. Peter's Episcopal Chapel, Edinburgh. 6s. bound in cloth.

"A fine specimen of Scriptural Exposition of a very interesting portion of revealed truth: it is, indeed, a heart stirring composition."—*Evangelical Magazine*.

"Eminently adapted to the cultivation of the heart,—we commend this excellent work to the attention of all who would worship God in spirit and in truth."—*Christian Advocate*.

* * These Lives may be had separately.

Witsius on Prayer.

Vol. XXIV.—Witsius' Sacred Dissertations on the Lord's Prayer, translated from the original, with Notes, by the Rev. William Pringle, Auchterarder, 7s. bd. in cl.

"The subject is treated with a degree of learning, piety, precision and accuracy quite unrivalled, it will soon, we trust, be in the hands of every minister of the gospel, and student of divinity. There are some very judicious notes by the translator."—*Christian Journal*.

Clavis Symbolica.

Vol. XXVI.—A Key to the Symbolical Language of Scripture, from Daubuz, Ewaldus, Vitringa, &c., by Thomas Wemyss, Author of Biblical Gleanings, 7s. 6d. bound in cloth.

"A very valuable work, highly creditable to the author."—*Christian Instructor*.

"We know of no work which will better serve as a manual than that now before us."—*Congregational Magazine*.

"The Compiler of this Clavis Symbolica has laid the Biblical student under lasting obligations."—*Baptist Magazine*.

"This is a useful and important work, and illustrates exceedingly well many parts of Holy Scripture; we recommend it as decidedly superior to any other work of the kind."—*Christian Advocate*.

Biblical Mineralogy and Botany.

Vol. XXVII.—Rosenmüller's Historical and Philological Treatise of Biblical Mineralogy and Botany, translated from the original by T. G. Repp, with additional Notes, 6s. bd. in cl.

"The utility of this work consists in the learned investigations of this eminent orientalist into the etymology of names, by which he illustrates innumerable passages of Scripture from his stores of Arabic and other Oriental lore."

Tholuck's Sermons, &c.

Vol. XXVIII.—Tholuck's Sermons.—Life, Character, and Style of the Apostle Paul, &c., translated from the German by Professor Park. Price 6s. bd. in cl.

"These sermons were not designed to be models of fine writing, but to do good to the men who heard them; they are characterised by the absence of all display of learning, and by the elevation of richness of religious sentiment which they display. He loves to exhibit and debate upon the vast difference between a renewed and unrenewed man; his religious feelings too, as exhibited in his sermons, are deep, full, and overflowing, he everywhere shows that he has drunk deep at the sacred fountain."

The Parables of Christ.

Vol. XXIX.—Lisco's Exposition of the Parables of Christ, translated from the German by the Rev. P. Fairbairn, Glasgow. Bound in cloth. Price 7s.

"The best and most concise exposition of these important portions of scripture, eminently distinguished by sound views, and a devotional spirit."

Epistles to the Galatians and Ephesians.

Vol. XXX.—Calvin's Commentaries on the Epistles of Paul to the Galatians and Ephesians, translated from the original by the Rev. W. Pringle, Auchterarder. Price 6s.

"Those who wish thoroughly to understand the general drift of Paul's reasoning with the Galatians, as well as to grasp the meaning of the minute parts, cannot find a safer human guide than this cheap volume now placed within the reach of persons in every walk of life."

Evangelical Magazine.

The Revelation of God.

Vol. XXXI.—Gess (Dr.) on the Revelation of God in his Word, shown in a graphic delineation of Holy Scripture, for its Friends and Enemies, translated from the German by W. Brown, A.M., Minister of Tobermore. Price 5s.

"This is an interesting and valuable volume, of an interesting and valuable series. It combines the inculcation of religious and moral sentiment, with the imparting of sound knowledge."—*Church of England Quarterly Review*.

"We cordially recommend the volume to the Christian public, as a valuable manual of instruction, and hope that it may prove abundantly useful."—

Belfast News Letter.

"There runs through every page a view of Evangelical truth, which cannot fail to leave a hallowed impression on the mind that peruses it."—*Uster Times*.

Rosenmüller on the Psalms.

Vol. XXXII.—Annotations on some of the Messianic Psalms from the Commentary of Rosenmüller, with the Latin version of the Notes of Dathe, translated from the original by Robert Johnston, to which is prefixed an Introduction to the Messianic Psalms, from the German of Hengstenberg, translated by Dr. Keith, U. S. 7s. 6d.

"This is one of the best volumes of the Biblical Cabinet, and we have great pleasure in recommending it as a highly valuable accession to the critical apparatus of the English Student."—*The Patriot*.

"For accurate acquaintance with the structure and idioms of the Hebrew, for correct principles of hermeneutics, and for general sobriety of judgment and exegetical tact, few interpreters can be named worthy of a place by the side of Rosenmüller."—*Eclectic Review*.

"We recommend this Volume as containing a clear and satisfactory analysis of a very interesting and important portion of Scripture."—*Scottish Guardian*.

Life of the Early Christians.

Vol. XXXIII.—The Life of Christians during the first three Centuries of the Church. A Series of Sermons on Church History, by Dr. Chr. I. Couard, translated from the German by Leopold J. Bernays. Price 5s.

"This is a Volume which the Christian minister may read with advantage, its principles are sound, its spirit good, and it furnishes an example of a somewhat new subject of pulpit delivery."—*Watchman*.

"This Volume will be acceptable to many readers, but especially to Ministers, who may derive from it hints which will be useful in directing their thoughts to a class of subjects and illustrations not very commonly employed in their sermons; we are indebted to this work for some excellent views which the early Christians entertained of their vocation."—*Baptist Magazine*.

"This is a very remarkable work, and will form an admirable companion to most of our ecclesiastical historians."—*Methodist Magazine*.

Biblical Geography.

Vol. XXXIV.—Biblical Geography of Asia Minor, Phœnicia, and Arabia. By E. F. C. Rosenmüller, D.D., Ordinary Professor of Oriental Languages in the University of Leipsic, translated from the German by the Rev. N. Morren, A.M., with an Appendix containing an Abstract of the more important Geographical illustrations of Messrs. Robinson and Smith, in their "Biblical Researches" in Mount Sinai, Arabia Petrea, and Phœnicia. Price 6s.

"An accurate and useful compendium of the subject of which it treats, and an indispensable article in the Biblical Student's library."—*Methodist Magazine*.

CLARK'S LIST OF NEW PUBLICATIONS, EDINBURGH.

THE CABINET LIBRARY

OF

SCARCE, CELEBRATED, & USEFUL TRACTS.

Preservation of the Eye-Sight.

1. Dr. Reynold's Hints on the Preservation of the Eyes, 1s.

"Contains numerous and valuable practical suggestions for the preservation of sight, as well as directions for those afflicted with weakness of the eyes."—*Chester Chronicle*.

Geology and Natural Religion.

2. Prof. Hitchcock on the Connection between Geology and Natural Religion, 6d.

"We would warmly recommend this treatise to the perusal of all kinds of readers."—*Glasgow Constitutional*.

National Literature.

3. Dr. Channing on the Importance and Means of a National Literature, 6d.

"Of this number we cannot speak in terms of sufficient praise."—*Aberdeen Herald*.

Modern Greek Literature.

4. Mr. Negriz's Literary History of Modern Greece, 6d.

"To the classical student this treatise cannot fail in interest."—*Stirling Journal*

Education in Germany.

5. Prof. Robinson's Concise View of Education in the Universities of Germany, 1s. 6d.

"An important tract, and ought to be in the hands of every reader."—*Christian Advocate*.

Physical Culture.

6. Dr. Reynolds on the Necessity of Physical Culture to Literary Men, 6d.

"To one and all we would say it is a work of deep and abiding interest, the subject is handled in a masterly manner."—*Constitutional*.

Ancient Slavery in Greece.

7. Mr. Edwards' State of Slavery in Ancient Greece, 6d.

"A learned and able essay."—*Sheffield Independent*.

"A succinct but clear account of the state of slavery in the ancient world, the facts were the principal thing to be attended to, and these he has stated in a forcible and perspicuous manner."—*Saturday Post*.

Life of Michaelis.

8. Prof. J. G. Eichhorn's Account of the Life and Writings of J. D. Michaelis, 9d.

"The life of this illustrious biblical critic will be read with intense interest by the theological student."—*Glasgow Chronicle*.

CLARK'S LIST OF NEW PUBLICATIONS, EDINBURGH.

History of Theological Literature.

9. Prof. Staendlin's History of Theological Knowledge and Literature, 6d.

"Full of comprehensive views, joined with minute and accurate information."—*Glasgow Courier*.

Use of Liberal Studies.

10. The Hon. C. G. Verplanck's Discourse on the Right Moral Influence and Use of Liberal Studies, 6d.

"One of the most eloquent type is ever written in behalf of learning and science."—*Aberdeen Observer*.

Duties of a Physician.

11. Dr. Ware on the Character and Duties of a Physician, 6d.

"Sensible, judicious, and sound, it well deserves the attention of young medical practitioners."—*Scottish Guardian*.

Science and Literature.

12. The Hon. J. Story's First Discourse on the Progress of Science and Literature, 6d.

"The views of the author are enforced in a nervous and rhetorical style, well adapted to captivate the class of persons to whom they are addressed."—*Kilmarnock Journal*.

Life of Niebuhr.

13. Life of Niebuhr, by his Son, 1s. *Biog. Series, No. 1.*

"Valuable as a memoir of an intelligent, industrious, and faithful eastern traveller."—*Aberdeen Observer*.

Life of Kant.

14. Life of Kant, by Prof. Stapfer, 1s. *Biog. Series, No. 2.*

"A more comprehensive view may be obtained from this shilling number than from many larger volumes."—*Western Times*.

Life of M. de Stael.

15. Life of Madame de Stael, by Mrs. Child, 1s. 6d.

Biographical Series, No. 3.

"Replete with important matter relative to the literature of her age."—*Bath Journal*.

Science and Literature.

16. The Hon. J. Story's Second, Third, and Fourth Discourses on Science, Literature, Government, 1s.

"Clear and comprehensive in statement, varied and interesting in illustrations, and nervous and animated in style."—*Greenock Advertiser*.

Biblical Interpretation.

17. Prof. Sawyer's Popular Treatise on the Elements of Biblical Interpretation, 1s.

"We never saw the subject made more plain, nor brought within so small a compass."—*Christian Advocate*.

Slavery in the Middle Ages.

18. Mr. Edwards' Inquiry into the State of Slavery in the Early and Middle Ages of the Christian Era, 3d.

"Displays extensive erudition, and laborious research."—*Scottish Guardian*.

Geology and Revelation.

19. Hitchcock on the Connection between Geology and the Mosaic Account of the Creation, 1s. 6d. *Scientific Series, No. 1.*

"To all who take an interest in an inquiry inferior to few in novelty or attraction, we recommend Prof. Hitchcock's tract, it is written in a calm and philosophical spirit, and the reader will meet with a variety of acute and ingenious remarks."—*Saturday Post*.

20. Prof. Moses Stuart's Philological View of the Modern Doctrines of Geology, 1s. *Scientific Series, No. 2.*

"The production of men of talent, who are in full possession of every fact and statement bearing upon the subject."—*Elgin Courier*.

Life of Lady Russell.

21. Life of Lady Russell, by Mrs. Child, 1s. 6d. *Biographical Series, No. 4.*

"A more interesting piece of biography is rarely to be met with."—*Paisley Advertiser*.

Modern Slavery.

22. Dr. Channing's Dissertation on Slavery, 1s. 6d.

"The calm and temperate, yet firm views of the writer, will ensure to his work a degree of attention that would not have been given to it if written with passionate violence."—*Paisley Advertiser*.

On Preaching.

23. Prof. Ware on Extemporaneous Preaching, 1s. *Scientific Series, No. 3.*

"A most acceptable book to young men whose views are towards the ministry."—*Paisley Advertiser*.

Character of Fenelon.

24. Dr. Channing on the Character and Writings of Archbishop Fenelon, 6d.

"Abounds with soul stirring remarks."—*Bath Journal*.

"Fenelon, in his writings, exhibits more of the qualities which predispose to religious feelings than any other equally conspicuous person, a mind so pure as steadily to contemplate supreme excellence, a gentle and modest spirit not elated by the privilege, but seeing its own want of worth as it came nearer to such brightness, and disposed to treat with compassionate forbearance those errors in others of which it felt a humbling consciousness."—*Sir Jas. Macintosh*.

Character of Bonaparte.

25. Dr. Channing on the Life and Character of Napoleon Bonaparte, 1s. 3d.

"On such a subject, the essay of Dr. Channing is very valuable."—*Sheffield Independent*.

Scientific Knowledge.

26. Hon. E. Everett's Discourses on the Importance of Scientific Knowledge, 1s. 6d.

"The production of a strong, highly cultivated and richly stored mind; exhibiting a clear and elaborate review of the progress and present state of science."

Reynolds' Discourses.

27. & 28. Sir Jos. Reynolds' Discourses to the Students of the Royal Academy, Part I. and II. 1s. 9d. each.

Geology.

29. & 30. Prof. Hitchcock's Historical and Geological Deluges compared, 1s. 3d. and 1s. 6d. *Scientific Series, No. 4 and 5.*

"A great body of information on these points has been brought together, it contains almost every thing that can be said on the question."—*Evening Post*.

Philosophy.

- 31, 34, & 35. Jouffroy's Philosophical Essays, 2s., 1s. 3d., 2s.

"Full of original and important matter."—*Dugald Stewart*.

- 32, & 33. Cousin's Philosophical Essays, 1s. and 3s.

"One of the most distinguished of the French Eclectics, and one of the ablest men of the age."—*Christian Examiner*

36. Channing on Self-Culture, Immortality, and a Future Life, 1s. 3d.

* * The above may be had, neatly done up in cloth, arranged as follows :—

Vol. I. & II.—Miscellaneous: Science and Literature, 5s. ea.

III.—Biography, Niebuhr, Kant, De Stael, Lady Russell, 5s.

IV.—Geology, 6s. (By Stuart and Hitchcock.)

V.—Science. (Reynolds and Everett), 5s.

VI.—Jouffroy's Philosophical Essays, 5s.

II.—Channing's Works, 5s.

VIII.—Cousin's Philosophical Essays, 5s.